





THE SYRIAN CHURCHES:

THEIR

EARLY HISTORY, LITURGIES, AND LITERATURE.

WITH

A LITERAL TRANSLATION

OF

THE FOUR GOSPELS,

FROM THE PESCHITO,

OR

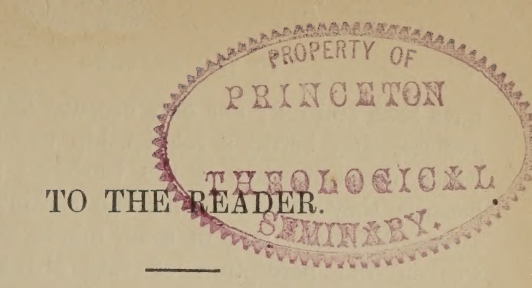
CANON OF HOLY SCRIPTURE IN USE AMONG THE ORIENTAL CHRISTIANS FROM THE EARLIEST TIMES.

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LONDON:
LONGMAN, GREEN, BROWN, AND LONGMANS.

MDCCCXLVI.

LONDON:
PRINTED BY JAMES NICHOLS,
HOXTON-SQUARE.



TO THE READER.

It did not occur to me till the following sheets had been committed to the press, that the present translation of the Gospels may possibly be considered in some quarters as an attempt to impugn the excellence of our authorized English version. Should such be the case, I would hereby earnestly disclaim any intention of the kind. My sole wish has been to offer in our own language an accurate representation of the evangelic canon, as read from the primeval days by the Christians of the East. The invaluable English version in ordinary use among us having been made from the Greek, and the following translation from a text extant in a tongue altogether different, a comparison like that now deprecated can only be instituted by a departure from the common principles of reason and equity.

At the same time I would suggest, that a collation of the one text with the other, for the purpose of ascertaining the verbal sameness or disagreement of the gospel testimony as given by two witnesses so perfectly impartial and independent, will form a profitable study to the Christian, and impart a profound conviction of the immutable integrity of the New-Testament record.

I have retained the titles of the sections for public reading, merely as illustrative of some points referred to in the preceding sketches of the Syrian communions. On every other account they would

have been omitted; not only because, in certain instances, they betray a relationship to superstitions which are unworthy of the Christian name, but because they interfere with the continuity of the sacred discourse, and in some minds may tend to weaken the perception of that divine authority which reigns alone, and for ever, through the entire compass of the inspired writings.

BOULOGNE-SUR-MER,
July 1*st*, 1846.

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THE SYRIAN CHURCHES.

In a former publication,* along with a translation of some parts of the Syriac New Testament, I submitted an account of the several versions of holy scripture extant in that language. This consisted of successive notices of the Old Testament in Aramean, that, namely, in the possession of the Syrians, and the various Targums of the Hebrew synagogue; the versions of the New Testament, the Philoxenian, Jerusalem, and Karkaphensian; and, more largely, the Peschito, or "old Syriac;"—in illustration of its great antiquity; its relation to the original Greek, and to certain oriental versions; the critical uses to which it may be applied, and the different editions of it which have been printed since its introduction into Europe.

Encouraged by the kind reception given to that work, I have ventured to present to the consideration of the biblical reader an entire translation of the holy Gospels from the same venerable text; a text which, among various ancient Christian communities dispersed through the vast regions of the East, from Palestine to China, for a long train of centuries, has been regarded with an unchangeable reverence as their common standard of the divine records, and which has commended itself to the highest esteem of the learned in our own day, as a faithful index of apostolic inspiration, an interesting and irrecusable witness of the uncorrupted integrity of the Christian scriptures, and a most useful aid to the profit-

* "Horæ Aramaicæ: comprising concise Notices of the Aramean Dialects in general, and of the Versions of holy Scripture extant in them," &c. &c. London, Simpkin and Marshall, 1843.

able study of them. But in doing this it seemed desirable, for the convenience of any whose reading has not been directed to such subjects, to convey at the same time a general idea of the history and leading characteristics of those oriental churches themselves; and this, to the extent which our restricted limits will allow, will be attempted in the following pages.

THE HEBREW-CHRISTIAN CHURCH OF JERUSALEM.

Although the ecclesiastical bodies which for many centuries have *nominally* represented (in reality misrepresented) Christianity in the metropolis of Palestine must not be classed among the churches which we proceed to enumerate, yet the Hebrew-Christian society that subsisted in Jerusalem in the apostolic and subsequent age may claim an interest in our retrospections, not indeed as belonging, strictly speaking, to those which have held the Peschito as their standard scripture-text, but in consequence of its affinity to them in language, and some peculiar customs, and as having been, in the phrase of the sacred writer, "the mother of them all."

The history of this community, as a body ecclesiastical, begins at the epoch of the Pentecost; at that memorable day, when (as at the first creation the breath of the Deity gave a soul to the frame of man already organized) the Spirit of God descended to inform with the principle and faculties of spiritual life that mystical body to which the personal ministry of Christ had recently given a being. "And they were all filled with the Holy Ghost: and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed

were together, and had all things common, and sold their possessions and goods, and parted them to all, as every man had need."

This consecration of their property for the common benefit resulted from their desire to obey, to the letter, the counsel of the Saviour, to forsake all and follow him; from their unhesitating faith in his premonitions of the impending ruin of Jerusalem, as well as from that principle of unitive love with which the Divine Spirit imbues the hearts of true believers.

"And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favour with all the people. And the Lord added to the church daily (τους σωζομενους) the saved." "And by the hands of the apostles were many signs and wonders wrought among the people; and believers were the more added to the Lord, multitudes both of men and women; and a great company of the priests were obedient to the faith; and the multitude of them that believed were of one heart and of one soul." *

This early time of Christianity was thus like the sunrise of a morning without clouds; and the minds of men, brought under a benign influence so new to our earth, partook at once of a serene cheerfulness, a God-like love, and a holy joy, which symbolized with the spirit of the first Paradise, and antedated the blessedness of that which is to come.

But our life-time here, under any circumstances, is a probation. The faith of these first believers was speedily put to the test; and the holy Stephen, in an agony of compassion for his murderers, and of triumphant joy in the Saviour he confessed and adored, led the van of the martyrs.

* Acts i.—vi.

Of the varied experiences of this, or of the other churches to be brought under our review, it does not comport with the object of these brief notices to attempt a chronological detail: for these we must refer to the voluminous labours of the ecclesiastical annalists, content to point out here the principal events in the history of these communities, which appear to have acted with the strongest force on their progress, character, and fate.

It is commonly thought, that about the same time as that of the election of the seven deacons at Jerusalem,* St. James was established the first bishop of that church.† He is sometimes called "the brother of our Lord," in accordance with the Jewish custom of giving the title of brother to a relative or connexion; James being the son of Alphæus and of Maria, the near relative of the blessed Virgin. His long-tried rectitude procured him the title of "the Just;" and his habitual and fervent intercessions for the people, that of *Ophlia*, or "the fortress of God." He superintended the affairs of the church for nearly thirty years. It was in the early part of his episcopate that the deliberative assembly, sometimes called the council of Jerusalem, was held on the question of a strict uniformity of ceremonial practice between the Hebrew and Gentile believers; ‡ when, under the express teaching of the Holy Spirit, the apostles and presbyters convened pronounced such an uniformity to be unnecessary. In the practice of the church of Jerusalem there obtained for a considerable time a modified

* *Circa Annum* 31. Acts vi. Conf. Euseb. *Chron.* an. 34. *Ibid.* Eccl. Hist. ii. 1.

† He must not be confounded with James *the apostle*, surnamed the Greater, or Elder, who was the son of Zebedee and Salome, and brother of St. John, and who was martyred under Herod in 42 or 44. Conf. Euseb. E. H. ii. 23, et 32. *Constit. Apost.* ii. c. 55; vi. 12; vii. 47. (Labbei *Conc.* tom. 1.) Hier. *Catal. Vir. Illustr.* Epiphan. *Hæres.* 78.

‡ Acts xv.

Judaism: the rite of circumcision was still retained; the temple hours of prayer were attended, though the sacrifices at the altar were no longer regarded in the same light by the evangelized as they were by their unconverted fellow-citizens; and the minor observances of vows and purifications continued to be devoutly recognised.* Thus there was not a sudden disruption of the old religious habitudes of the converts to the gospel, but, as we may believe, a gradual alienation from their ancestral ceremonies, according to the increase of their Christian knowledge, and the clearness of their perception of the designs of Providence. The accessions made so rapidly to the numbers of the church soon rendered it necessary to distribute it into smaller congregations or bands, each assembling "on the first day of the week" in its own appointed house,—*κατ' οικον*,—(Acts ii. 46; v. 42,) for instruction, worship, and communion. (Acts ii. 42.)

It was at this early period that the apostle Matthew wrote, primarily for the use of the Hebrew-Christian church, his invaluable Gospel. This holy document embodied the apostolical testimony to the life, doctrine, miracles, atoning death, and resurrection of the Divine Redeemer: these had been the great subjects of St. Matthew's preaching in Palestine itself, which, on the eve of his departure from that land, he delivered in this written form, in their own language, to his believing countrymen.† The other apostles made much use of this Gospel; and St. James is said to have used it as the text-book of his public preaching at Jerusalem.

St. James closed his career by martyrdom, under the high-priesthood of the ferocious Ananus, during the interval which elapsed between the death of Festus the Roman governor, and the arrival of Albinus his successor. The high veneration in which "the brother of the Lord"

* Acts iii. 1; xxi. 21, &c.

† See Horæ Aramaicæ, p. 92.

was held, not only by his own people, but by many of the Jews themselves, may be inferred from a passage in the works of Josephus, (no longer indeed found in the modern copies, but referred to by Origen, Eusebius, and Jerome,) in which the historian confesses his opinion, that the calamities that subsequently befell Jerusalem were in token of the vengeance of God on account of the murder of this just man.

In accordance with the views of the majority of biblical critics on the character and design of the Epistle to the Hebrews, we may with tolerable accuracy suppose that it would be in this or some not-far-off period of similar trial, that the church in Palestine had the privilege of first receiving that divine discourse, the instructions and exhortations of which were so perfectly suited to the state of a community exposed to the inveterate malice of enemies like theirs. Combined with the sublimest views of the Christian mysteries, they had here inculcated a series of motives to perseverance, the most consolatory and cheering. So far from there being any true ground for doubting the reality of this specific destination of the epistle, it seems scarcely possible to read it with an ordinary degree of intelligence without finding one's self surrounded by the scenery of Jerusalem, and placed amid the local circumstances of a people like that which composed the Christian church in that city. The temple yet stood in solemn grandeur; the altars flamed; the priesthood of the B'ni-Levi ministered; and not only did the secular power, held by the enemies of the cross, place the Christian in jeopardy every hour, but, the long-established habits of the Jewish mind, the necessity for setting himself in a state of schismatical divorce from so much that had hitherto been held sacred, established, and inviolable, among his people and his forefathers, and for going forth without the camp, covered with reproach, to a

system of discipline and worship which offered little or nothing that could please the senses, but much that was the reverse,—would doubtless require the exercise of especial faith, and a constantly-sustained patience. Against these numerous temptations St. Paul fortified the Hebrew believers, in a strain of high instruction, that carried them beyond the things that were seen and transient, to those which are celestial and eternal; while he showed the reality and transcendent excellence of the priesthood of the Son of God; the intrinsic, infinite, and unalterable value of his atoning sacrifice, and the glories of the eternal redemption which had been procured by it. The most brilliant characteristics of the Levitical economy waned and were lost before the dawning splendours of the New Covenant; and the mediation of their great legislator, the ministry of angels, the gloomy grandeurs of Sinai, the long successions of the priesthood, and the hecatombs which had fallen around their altars, all vanished into worthless shadows, in the presence of that "better hope," which brought them at once "to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel." (Heb. xii. 22.)

James was succeeded by Simeon, who, as the son of Cleophas, was also a kinsman of our Lord. And now it was that the flock at Jerusalem began to be tried by the introduction of heretical opinions. For even in that early day, the mystery of iniquity, which, in so many forms, has been subsequently employed by Satan for the repression of the Christian cause, became manifest in the

conduct of Thebuthis, a presbyter of that church, who, irritated at not having been elected bishop in the room of James, brought in strifes and divisions among the people by the introduction of false or questionable doctrines. Of what kind those were, there is no certain tradition; but they probably soon after formed one of that numerous brood of heresies so rife in the East under the general name of Gnosticism. According to the common attestations of the Fathers, it would also appear that Nicolas and Cerinthus, each the leader of a separate division of that corrupt and extravagant school, had once a connexion with the Hierosolymitan communion.

While Simeon administered the discipline of the church, the time arrived when the wrath foredoomed against Jerusalem was to descend upon it. To this awful consummation there had been several intelligible preludes. The growing aversion to the Jewish people, which had become universal in the Roman provinces, had manifested itself in various forms of cruelty, as in the outrages inflicted on them in Egypt, Parthia, and Babylonia; while, at home, the profanation of the temple by Caligula, the disruption of social order and security by the unrestrained violence of the numerous brigands who held the rural districts at their mercy, and the daily increase of intestine strifes and murders in Jerusalem itself; the prophetic cries of Jesus-bar-Anan, and those other preternatural occurrences so clearly narrated by Josephus; the outbreaks of sedition in the city; the massacres of Cæsarea, Ptolemais, Askelon, Tyre, and other places; and, lastly, the arrival of the iron-clad legions of Rome under Cestius,—all portended the same catastrophe, and warned the Hebrew Christians that the days of Jerusalem were numbered, and that the time for escape, of which their Saviour had premonished them, had fully come.

Divine Providence opened their way in a manner familiar to all readers of history; and, under the conduct of Simeon, this believing remnant found a refuge at Pella, a city in the mountainous part of the Decapolis, on the confines of Syria.

After the destruction of Jerusalem, and when the land had found a transient repose from the horrors of war, great numbers of the Christians, in common with others of their own nation, returned and established themselves on the hallowed (but then desolated) spot, to which the orthodox Jew in all his wanderings continually reverts, as his patrimonial home and only resting-place. The temple was now no more, and the magnificent economy of which it had been regarded as "the pillar and ground" had passed away like a dream; but the waste plains of Zion were again peopled by a remnant of the true Israel, who worshipped the Father in spirit, and her solitudes were made vocal with "hymns to Christ as to God." Simeon continued to hold the episcopate till the year 107, when, in one of the persecutions carried on by Trajan in the East, he was called to seal his long ministry with martyrdom. He had been denounced to Atticus, the governor of Syria, as being not only a Christian, but a Jew of the house of David; (Trajan having continued the inquisition after that lineage, begun by Domitian;) and on the latter account especially he was sentenced to death. The fortitude with which, at the advanced age of a hundred and twenty years, he underwent a complication of torments for several days, impressed the spectators and the proconsul himself with wonder. Having endured much in other forms of torture, his sufferings were terminated by crucifixion, after he had governed the church forty years.

Thus the flock at Jerusalem had only two bishops for the space of seventy years. The successor of Simeon also, Justus by name, lived to the age of a hundred and

eleven. But either from the then-harassed state of the Christian cause, or from the circumstance that the bishops were chosen from the most aged of the presbyters, we find that six now followed each other in succession within the term of thirteen years. Their names were Zachæus, Tobias, Benjamin, Juchanan, Matthias, and Benjamin II., otherwise called Philip. The relative duration of their pastorship is, however, unknown. After Philip, we have Seneca, A.D. 125; then, in series, Justus II., Levi, Ephrem, Jose, or Joseph, and Judah, the fifteenth and last of the circumcised. These last filled a period but of twelve years. All these bishops were of Hebrew birth, orthodox and steadfast in the faith; and such also was the character, in the main, of the church which they governed.

Judah, the last of the purely Hebrew succession, died with a multitude of Christians in the massacres attendant upon the revolt of the Jews under Bar-Chochab. The emperor Adrian had now colonized Jerusalem, under the name of Elia,* with Gentiles, and had built a temple to Jupiter on the site of that which had been reared for the worship of the true God. These events, together with the prohibition of the distinctive peculiarities of their religion, (as circumcision,) hurried the Jews to a rebellion, which issued in their more entire ruin. Judea now became almost literally a solitude. For some time it was forbidden to a Jew to enter Jerusalem, or even to look at it from a distance. It was inhabited wholly by Gentiles. Upon the gate that led towards Bethlehem stood the marble image of a sow; and, as the Christians were not less hated than the Jews, Adrian ordered an idol of Jupiter to be set up on the site of the Resur-

* The Jews call the name of the city Yeruschalaim; the Greeks and Romans, Hierosolyma and Elia; the Arabs, El Kods; and the Turks, Koudsi-Sherif.

rection of our Lord, and another of Venus upon the hill of Calvary.

The foregoing are the principal authentic facts which have come down to us in relation to the Hebrew-Christian church. Christianity since that day has always had a *name* in Jerusalem; but that name has not only been unassociated with the reality, but dishonoured by almost all things the reverse. The holy city is still trodden down by the Gentiles, TILL THE TIMES OF THE GENTILES BE FULFILLED.

That hour comes on apace. The night is far spent, and a day of unparalleled brightness is yet in reserve for "the city which shall be built to the Lord," (Jer. xxxi. 35—40,) when the religion of the Son of God, unfolding within her its highest perfection in time, will render her the joy of the earth, and write upon her walls *salvation*, and upon her gates *praise*.

Note 1.—After the extension of the Macedonian empire by Alexander, Greek having become an almost current language, it was used vernacularly not only by Jews residing in Egypt, Asia Minor, &c., but by a large number of families in Jerusalem itself. These were distinguished by the name of Hellenists, from the majority of their fellow-citizens, who continued to use Aramaic in common, and the pure Hebrew in their religious services. "Those," says Jahn "who spoke the Aramean dialect, were thought to possess the pre-eminence over those Jews who spoke the Greek only; and they therefore strove to transmit their vernacular tongue down to posterity." This is probably the distinction intimated by St. Paul, when he calls himself a Hebrew of the Hebrews. Many of the Hellenists had been baptized into Christianity, and appear to have formed a church-section of themselves. (Acts vi. 1.)

Note 2.—The people known in the second and third centuries by the name of NAZAREANS, probably originated in the partialities of these Hebrew Christians for the religious system of their forefathers. According to Epiphanius, as

quoted by Tillemont, they were the descendants of some of the families which established themselves at Pella. With an acknowledgment of the Messiahship of Jesus, the divine authority of the gospel-record, and the Christian sacraments, they held a firm adherence to all that could be practised of Judaism, after the ruin of the ceremonial apparatus. However correct may have been their early views of the Saviour, they were not long in falling into low and unworthy errors on the subject of his person. In this they were speedily outstripped by the Ebionites, who, from a rise apparently the same with that of the Nazareans, became distinguished for the gross extravagances both of their opinions and conduct. They are said to have concentrated in these the venom of the other Gnostic sects. Both the Nazareans and Ebionites retained the Jewish vernacular, and held in especial regard the Syriac Gospel of St. Matthew, which they soon rendered worthless by their corrupt treatment of the text. The Nazareans were yet found in the fourth century at Pella, in the Decapolis; at Cocaba, in the country of Basan; and at Berea, a celebrated city of Lower Syria. St. Jerome had intercourse with them at the latter place, where he says he made a transcript of their Gospel.

TRADITIONS OF EARLY ORIENTAL MISSIONARIES.

1. There is a prevailing and by no means ill-founded belief that the Magi, of whom we read in the second chapter of St. Matthew, communicated the first, though indistinct, evangelic tidings to the Gentiles of the East. It is impossible to dispel the obscurity which rests upon the questions of the country, station, and subsequent career of those devout and highly-favoured men, or to settle the titles of contending peoples who have laid claim to them as their countrymen. According to an Armenian tradition, the Magi came to the Holy Land from a part of Tartary called Tanguth, where, after their return, they prepared the way for the gospel. The Chaldeans, on the other hand, claim them as natives of, and

the first evangelists to, their own land. "That they came from Chaldea," says Yeates, "agrees with the best accounts; and if we may conjecture from the names of three of them recorded in the Ethiopic church-books, one at least was a Chaldean, whose name, they say, was Chesad." It is true that Chesadim, or Chesdim, is the Old-Testament name for the nation of the Chaldeans; but the circumstance thus pointed out, it must be confessed, furnishes but a dubious evidence in settlement of this question. The Nestorians have a legend, that the Magi went from Ooroomiah, or Urmiah, a city of Media, instructed by a prophecy of Zoroaster, who, at the time of the captivity, had been a disciple of the prophet Jeremiah. Zoroaster, or Zerdushta, was the great reformer of the old fire-worship, which prevailed so extensively in those countries. He was a worshipper of the one true God, or, as Sir William Jones says, "a pure theist, who strongly disclaimed any adoration of the fire or other elements, and denied the favourite doctrine of two coeval independent principles, supremely good and supremely bad." The long sojourn of the Jews in the state of their captivity; their steadfastness, in general, in the true worship; the teachings of their prophets; and the remarkable interpositions of the divine power in their favour; tended to prepare the way for such a reform in the popular religion, as is affirmed was effected by the instrumentality of Zoroaster. Now it is highly probable that these Magi (whether Chaldeans, Persians, Medes, or Arabians, as some conjecture, from the interchange of the words *Arabi* and *Magi* by Ptolemy and Pliny, and the nature of the oblations presented by them,—gold, frankincense, and myrrh, the productions of *Arabia,)* were *Sophoi*, "Wise Men," or students of the True and the Good, who retained the principles of the reformed Magian theology, with some measures of divine truth,

derived either from converse with the dispersed of Israel, the possession of parts of their scriptures, or, which is not impossible, from revelations vouchsafed to themselves, and had entered into the Jewish expectation of the advent of the great Deliverer. We see in them at once the representatives of the antique faith of the patriarchs, the first-fruits of Gentile adorations at the feet of Christ, and the unconscious forerunners of those messengers of peace, who, half a century later, announced far and wide to the oriental nations the wonders of his name.*

2. Nor can it be imagined that the numerous proselytes who, on the day of Pentecost at Jerusalem, had been brought under the power of the truth, should have so received the grace of God in vain, as to neglect to become witnesses for the Saviour, and, to some extent, preachers of his gospel, on their return to their respective countries. Hence, within the first year from the Ascension, Christianity found a voice among "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene," in Rome, and Crete, and Arabia.†

3. So, shortly after, "they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice and Cyprus and Antioch; preaching the word," though "to none but to the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch spake unto the Grecians, preaching the Lord Jesus; and the hand of the Lord was with them, and a great number believed and turned unto the Lord."‡

* Compare what Suetonius, in the Life of Vespasian, says on the expectation of a Saviour King, which had become almost universal in the East.

† Acts ii. 9—11.

‡ Acts xi. 19—24.

[This form of voluntary itinerant agency was still in operation in the second century, when, as Eusebius describes it, "many of the then disciples, whose souls were inflamed by the divine word, and with a more ardent desire of wisdom, first fulfilled our Saviour's commandment, by distributing their substance to those who were necessitous; then, after that, travelling abroad, they performed the work of evangelists to those who had not yet at all heard the word of faith; being very ambitious to preach Christ, and to deliver the books of the divine gospels. And these persons having only laid the foundation of faith in remote and barbarous places, and constituted other pastors, committed to them the culture of those they had perfectly introduced to the faith, and departed again to other regions." *]

Of the company of the apostles themselves, St. Thomas was, without controversy, the great messenger of the gospel to the East. From Syria to the Indies, and away to the confines of China, there are traces of his evangelic progress; and several of the communities of Christians subsisting in those regions, have always described themselves as the seals of his apostleship. The traditionary testimonies to this have been exhibited by Stephen Asseman, in his valuable *Bibliotheca Orientalis*, from which we select the following.†

THE SYRIAN CHRONICLE OF BAR HEBRÆUS.

"Thomas preached to the Parthians and Medes...... The apostle Thomas was the first pontiff of the East...... We are taught from the book of the preaching of the holy apostles, that the divine apostle Thomas announced the Christian message to the eastern region in the second year after our Lord's ascension. As he passed through

* Euseb. *Hist. Eccles.* iii. 37.

† Compare Yeates's "Indian Church History."

on his journey to India, he preached to divers nations; the Parthians, Carmanians, Bactrianians, Margües, and Indians."—Assem. tom. iv. p. 33.

THE EDESSENE TABLES.

"Thomas was not only apostle of the Syrians and Chaldeans, but also of the Parthians, Medes, and Indians."

SOPHRONIUS *(of Jerusalem)*.

"Thomas, the apostle, preached the gospel of the Lord in Parthia, Media, Persia, Carmania, Hyrcania, Bactria, and Margæ."

EBED JESU *(of Soba)*.

"India, and all the regions round about, received the priesthood from Thomas, who presided and ministered in a church which he built there."

With this apostle tradition associates, in some portions of his labours, Bartholomew, or Nathanæl Eb'n Tolmai, and Jude, or Thaddeus.

ELIAS OF DAMASCUS.

"The regions of Sind and India, and adjacent parts of the East, as far as the Indian ocean, became Christian by the preaching of the apostle Thomas, one of the twelve. With him joined afterwards Jude, the son of James, also of the twelve."

THE SYRIAN CANONS.

"The fifth seat is Babylon, in honour of the three constituted apostles,—Thomas, the apostle of the Hindoos and Chinese; Bartholomew, who also is Nathanael, of the Syrians; and Adæus, one of the Seventy, who was master to Agæus and Mares, the apostle of Mesopotamia and all Persia. Jude, the son of James, was one of the

twelve; and he also is called Lebbeus and Thaddeus. He preached the gospel in Antarus and Laodicea. Then went he unto Thadmor, and Raca, and Circesum, and Temun, and certain parts of the East; and there followed him Thomas into India."

"If at any time," says Assemannus, "Matthew the evangelist visited any of the eastern regions, he did not go beyond the bounds of Nisibis and Assyria; but, when he had passed over those regions, soon returned. Bartholomew also travelled over these and other lands, and preached in Greater Armenia."

The apostle Thomas, there is strong evidence to believe, finished his course by martyrdom. This occurred in Coromandel, where the place of his sepulture is still shown. He had preached in Syria, Mesopotamia, Chaldæa, and Persia. The inhabitants of Malabar had heard the gospel by his voice. He had planted the standard of the cross on the coast of Coromandel, and had pressed onward, in the fulfilment of his divine commission, so far as to the confines of China.

Of the seventy disciples commissioned by our Lord, one, named Adæus, is commemorated in the East as the founder of many churches. He had two efficient fellow-labourers in his disciples, Agæus, or Achæus, and Mares. "Adæus preached at Edessa, and in Athur, (Assyria,) and at Mosûl, and in Persia.......At length Mares went to announce the gospel in all parts of the land of Babylon, and of both the Arachæ," namely, Persia and Assyria. "Nor did he cease to visit all these regions, and also the places in which Thaddeus, or Adæus, had preached the faith, and to visit, to catechize, to baptize, to teach, and to build up churches, to cure diseases, and to perform signs and wonders, until he had converted very many to the faith, and wonderfully propagated the Christian religion in those parts."

"All Persia, Assyria, Armenia, and Media, the regions about Babylon, Huz, and Gala, to the borders of India, and as far as Gog and Magog" (the country north of the Caucasus,) "received the priesthood from Agæus, a weaver of silk clothing, the disciple of the apostle Thaddeus." So BAR HEBRÆUS, MARUS of Soba, and ELIAS of Damascus, *apud* ASSEMAN. vol. iv.

The Syrians hold that Thaddeus, whom they style "the chief and greatest of the assembly of the Seventy and two," was the founder of the church of Edessa. "When he came to that city," says their tradition, "they received him with great joy. He blessed Abgarus and his entire household and the whole city.* He healed their sicknesses by the word of our Lord, and declared the miracles and signs he had wrought in the world, confirming his words by miracles.........He discipled Edessa and Mesopotamia, and taught them the ordinances of the gospel. With the assistance of Agæus, his disciple, he converted and baptized all the region of the East, as far as the Eastern Sea. When he was grown old and venerable, he improved his talent more than double; he rooted out from the hearts the thorns and thistles, and sowed them with the purest wheat, and entered the joy of his Lord."

To the same effect the historian AMRUS. "Mar Adæus, one of the Seventy, came to Edessa, and healed king Abgar of his leprosy. At Nisebin, Mosul, Hazath, and in Persia, there were with him, preaching the gospel, Mar Marus and Bar Tholmai. He built a church at Caphar Uzel, in Adjabena,† where is the inscription of his name to this day. He built another church in the

* See further on, article *Edessa.*

† Adjabena, Athur, or Atyria, *q. d.* Assyria, are names for the same region. The modern name, Koordistan, is derived from the Karduchi, a nation which once inhabited the district bordering on Armenia.

city of Arzan, which also bears his name at the present time. St. Thomas assembled with him, and remained with him some time before his departure for India. They both ordained Marus.........Mar Adæus, having fulfilled the office of preaching twelve years and some months, departed,.........and was buried in the great church at Edessa."

Bar Hebræus writes concerning Aghæus, that "he laboured fifteen years in the work of the gospel, and survived his master Adæus only three years." And of Marus, that, "when, after the martyrdom of his companion Aghæus, he could no longer continue in Edessa, he went into the East, and preached in Athur and in the land of Shinar.".........And again, "Marus first discipled some of the people of Beth Garmi.* He afterwards endured great trials from them. He then came to Seleucia.........When he entered the city, there was a sick man there, who, having been signed by him with the sign of the life-giving cross, opened his eyes, and said unto his men, 'I saw a vision of this stranger, as one descended from heaven; and he took me by the hands and raised me up; and as soon as I opened my eyes, I saw him sitting with me.' Then the men of that city received Marus as an angel of God, and he taught and baptized many of them, and began to build churches in that city, where he abode fifteen years, confirming them in the faith. Afterwards he went and passed through all quarters, working miracles and wonderful works; and, having fulfilled his preaching for thirty and three years, he departed to his Lord in a city named Badaraja, and was buried there in a church which he had built."

* Beth Garmi, or Beit Germe, "the place of bones," a district of Koordistan, watered by the rivers Gomela and Hazir. It derives its name from the battle fought there between Darius and Alexander. It became a considerable Nestorian bishopric.

Respecting the correctness of the *details* given in these accounts, it is impossible with certainty either to affirm or deny. That they substantially record the truth, there cannot be a reasonable doubt; and they thus show, that while the gospel was simultaneously winning its way in Europe, it spread itself eastward "with the rapidity of lightning from Jerusalem to the sun-rising," revealing the mercy of God in Jesus Christ, and announcing, not merely by these holy men, but by a multitude of preachers, whose names have been long forgotten on the earth, the great salvation which is in Him, to a large proportion of the Asiatic nations. Hence Origen, in the third century, could appeal, for the truth of the Christian religion, to the accomplishment of the prophecies that foretold its universal spread. "The church," says he, "is every where visible by its own light, and maintains its oneness, though extended from the east to the west." And Eusebius, employing a similar phraseology, describes the doctrine of the Saviour, with a celestial influence and co-operation, irradiating, like the sunbeams, the human race; the word of the inspired evangelists so going throughout the earth, and their words to the end of the world, that, in rural villages and towered cities alike, there arose the innumerable temples of the living God.

ANTIOCH.

The city of Antioch, *(Antiochia Magna,)* on the river Orontes, was founded three hundred years before the Christian era. In its most prosperous days it consisted of four component towns, of which the first had been built by Triptolemus, with the name of Iona; the second by Casus, who brought hither a colony of Candiots; and this branch was called Cassiotæ; a third portion was added by a colony of Greeks from Peloponnesus, under

the name of Heraclia; and, lastly, Seleucus, who largely augmented it, gave it the appellation by which it has ever since been known. Under the Seleucidæ it became the capital of their great kingdom, and the most powerful city of the east. The population was much increased by the Jews of Palestine, to whom Seleucus not only conceded liberty of worship, but an equality of civil privileges with the other citizens.

But at the beginning of the evangelic era, Antioch had already undergone a comparative decadence, which had followed on the termination of the Seleucidian power, and the conquest of their metropolis by the Romans. It regained its liberty from Pompey and Cæsar by ransom, Augustus confirming its ancient rights; and as it had been the chief city of the Syrian kingdom, so it continued under the Roman sway to be regarded as the capital of the East.

[A good idea of the *locality* of Antioch may be formed from the graphical description of it, even so late as the eleventh century, by Raymond d'Agiles, a contemporary historian of the crusades:—"Among the mountains of Libanus," says he, "there is a certain plain, the breadth of which takes the traveller a day to cross, and the length a day and a half. This place is bounded on the west by a marsh, and on the east by a river, (the Orontes,) which, sweeping round a part, runs towards the mountains situated to the southern side, so that there is no passage [or, rather, but a narrow one, along which ran the Roman road] between the stream and the mountains, and thus it flows into the Mediterranean Sea, which is near to Antioch. In the straits, which the river makes in running under the mountains, Antioch is situated; so that to the west there is left not more than an arrow's flight of ground between the lower wall and the river. The town, thus situated, rises to the east, and in the

circuit of its walls encloses the peaks of three mountains. That mountain, indeed, which it has to the north, is separated from the others by a great precipice; so that between it and them there is no means, or very difficult means, of communication. The town is two miles in length, and so fortified with walls and towers and outworks, that it fears no force of machines, and no assault of men, even if the whole human race should come against it."]

Christianity soon took root in this city. "The disciples were called CHRISTIANS first at Antioch." But by whom was the seed first sown? Ecclesiastical tradition here refers to St. Peter; and Chrysostom, Jerome, Leo, Innocent, and others, having so delivered it, the opinion that this apostle was the founder and bishop, or, rather, as they would have it believed, the patriarch, of the church of Antioch, has been extensively considered as indisputable. But there is another writer who, in coming to a decision on this point, should not have been overlooked, but consulted and deferred to as having an authority against which there is no appeal: St. Luke, the contemporary of the apostles, the evangelist personally commissioned by Christ, and the divinely-inspired historian of the first planting of his churches. St. Luke, then, in the Acts of the Apostles, gives (chapter xi.) a plain statement of the earliest beginnings of this community. "Now they that were scattered abroad upon the persecution that arose" (in Jerusalem) "about Stephen, travelled as far as Phenice, and Cyprus, and ANTIOCH, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned unto the Lord." The names of these devoted

servants of Christ are not found in human archives, but to their agency is thus visibly attributable the foundation of that subsequently great communion.

It has been said, nevertheless, that private men of this description would not be qualified to proceed further than the mere publication of the gospel ; and that, however numerous the people gathered together by their ministry, the presence of the prince of the apostles would still be necessary for their regular organization as a church ; and therefore St. Peter must have been the first primate of Antioch. Supposing the premisses were true, yet the inference would by no means be necessary ; while the historical fact is decidedly against it. It was not an apostle who was sent from Jerusalem to visit the infant cause at Antioch, but Barnabas, "a good man, and full of the Holy Ghost and of faith." (Acts xi. 22—24.) And when an apostle did visit them, it was not St. Peter, but St. Paul and Barnabas, who for "a whole year assembled themselves with the church, and taught much people." In the course of the following year, we find among the number of believers some who had been distinguished by the *charismata* of the Holy Ghost,—"prophets and teachers, who ministered unto the Lord," (Acts xiii. 1,)—and the church itself in a high degree of spiritual efficiency. This was in the year 45. Caligula was already dead, and the reign of Claudius had advanced ; but St. Peter had not as yet been at Antioch. Hence his having been the founder or the primate of that church, is altogether imaginary.*

Eusebius, who in his *Chronicon (anno* 43) has given to St. Peter the foundation of the cause at Antioch, followed, perhaps, that mass of fables, "the Book of Recognitions ;" whereas, in his Ecclesiastical History, he strictly

* Compare Basnage, *Histoire Eccles.*

adheres to St. Luke's narrative in the Acts, and thus contradicts himself.

Chrysostom, who, as having been himself a presbyter at Antioch, might seem an undeniable authority, affirms, nevertheless, that the apostle Peter held a long episcopate there.* The critics have determined that this long episcopate was seven years; but the testimony of the Acts being irrecusable, the thing is altogether impossible. To meet the difficulty, Nicephorus has diminished the number of years to two; but if this brings the matter nearer to a resemblance to the actual chronology, it nullifies the assertion of Chrysostom, which indeed has been done by himself, inasmuch as he states, in another place,† that the apostles did not leave Judea before the famine predicted by Agabus, that is to say, in A. D. 45.

If the ancient witnesses for this opinion be thus at fault, we may not wonder at the unsuccessful efforts of modern hierarchists to establish it. They are mutually at variance with respect to the dates of the fact itself. Baronius ‡ makes St. Peter to have been bishop of Antioch from A. D. 39 to 46; but Onuphrius,§ in his Annotations on Platina, makes the seven years of his episcopate to extend from A. D. 48 to 56. Each affirms, that from Antioch the apostle went to Rome, and spent his remaining days in the government of that church; but each contradicts the other as to the date of his episcopacy, and each makes his own statement self-confutative. Baronius says, that Peter was bishop of Rome for twenty-five years, or from A. D. 46 to 71; but in another part of his Annals he states, that the death of the apostle

* *Hom.* 42 *in Ignat.* tom. i. p. 503.

† *Hom.* 25 *in Act.* tom. iii. p. 234.

‡ Bar. *Annal.* sub 39 *et* 69.

§ A. D. 48. *Petrus Antiochiam veniens septem annis eam rexit ecclesiam.* A. D. 56. *Petrus Antiochiâ discedens episcopum ibidem reliquit Euodium, &c.—In Vitis Pontif. Roman.*

took place in A. D. 69. On the other hand, Onuphrius extends the Roman episcopate of Peter from A. D. 50 to 75, but nevertheless describes his martyrdom as taking place in the year 69. If this be history, what is fable?

The episcopate of St. Peter at either city is irreconcilable with the very nature of the apostleship itself. That office involved the duty of preaching the gospel to all nations, and, by the pen of inspiration, to all times. The apostles were the qualified and commissioned deponents to the world at large of the facts of our Saviour's life, death, and resurrection. Of these great events they gave the testimony of "eye-witnesses;" and upon them, as foundation-facts, they were to announce to Jews and Gentiles, the civilized and the barbarous, the bond and the free alike, those great truths and offers of mercy, which Omnipotence corroborated by signs and wonders, and distributions of the Holy Ghost. One, therefore, who, like St. Peter, had been invested with this glorious legation, could not, in the fulfilment of its obligations, sink down into the station of a bishop of a local church. The two offices were not compatible. As pastor of a particular communion, he would cease to hold the world as his charge, or the universal church as his fold: in a word, *the bishop* of Antioch, or of Rome itself, would no longer have been THE APOSTLE.

The first of the constituted chief pastors or bishops of Antioch, was EVODIUS or Euodius. He was a bishop of the pure apostolical school. But little, or absolutely nothing, is certainly known of his life or death. The Greeks have a tradition that to him St. Paul makes reference in Phil. iv. 2, 3; but the name there recorded is evidently that of a female. He is also said to have been the writer of an epistle or discourse, entitled, "Light," not a single sentence of which has survived.

Of the long line of Antiochian bishops it may be interesting to notice the most remarkable.

Ignatius. This eminent man was a Syrian by origin, and is reported to have been the child taken by our Saviour in his arms, and to have been named on this account Theophorus, which, pronounced in one way, signifies "carried or borne by God." But Chrysostom says, that Ignatius had never seen our Lord.* He was undoubtedly a disciple of the apostles. Baronius makes him appointed joint bishop with Evodius; one for the believing Jews, and the other for the Gentiles; and Ignatius to have ceded his authority to his colleague as the senior, and to have succeeded him. But Halloix thinks it probable that each maintained his distinct charge, till, on the death of Evodius, both offices fell to Ignatius. All this, however, is exceedingly uncertain; and meagre indeed will be the record upon this description of subjects, which the most diligent inquirer will ever be able to produce, while he shall steadfastly decline to draw upon the resources of the imaginative faculty, either in himself or those of any age before him. Not so, however, is it with regard to the *death* of Ignatius. Over the scene of his martyrdom in the Colisæum, there rests an unshadowed and eternal radiance.

Theophilus. He was the fifth from Evodius, A. D. 169. Originally a Pagan, and extensively acquainted with the Grecian science and literature, he was converted by the perusal of the Old-Testament prophets. The church was at that time grievously harassed by the contentions of the Gnostical heretics; and Theophilus devoted his whole powers to the defence of the truth. Yet of his various catechetics, commentaries, and other works, we have only one remaining,—a "Demonstration of revealed Religion," in three books, addressed to a learned

* *Orat.* xxiv. tom. 1.

Heathen, named Autolycus. He governed the church nine years.

SERAPION, A. D. 190, is celebrated for his energetic opposition to the progress of Montanism. In his time the controversy began respecting the time of keeping Easter.

BABYLAS, A. D. 249, in whose days Berylus, a bishop of an Arabian diocese, invented the doctrine, that our Saviour, before the incarnation, had not subsisted in a personality distinct from that of the Father; and, that it was the person of the Father who dwelt in Jesus after his birth from the holy Virgin. A council was held at Antioch on this matter, the acts of which subsisted in the time of Eusebius. Origen, who had come from Egypt, convinced Berylus of his error, and constrained him to retract it. Babylas died in the persecution under Decius. He was a bishop of great and deserved reputation, and is the subject of an elaborate eulogy by Chrysostom.

PAUL, a native of Samosata on the Euphrates: a man of corrupt life, proud and turbulent in disposition, and heretical in doctrine. Respecting the Godhead, he taught that the Word and Holy Spirit were in the Father, not having a really personal subsistence, but merely as the faculty of reason is in a man: so that there are not three persons, but one only, in the Divinity. His views of the person of Christ were, therefore, necessarily unworthy. He held him, indeed, to be purely a man, and to be called the Son of God only in a manner similar to that by which we give to a mansion the name of him who built it. According to him, the Lord Jesus Christ was illuminated by the divine wisdom, which was in him by habitation and operation, but not by any kind of personal union. All the sentiments of Paul of Samosata tended to Judaism; and, according to some of the fathers, were

inculcated with the purpose of flattering his great patroness, queen Zenobia, the wife of Odenat, prince of Palmyra, who was a Jewess. This faithless bishop forbad the Christians of Antioch to offer worship to the Saviour, and abolished the hymns which had been employed in that exercise. After having been convicted by a council, he promised reformation; relapsed, and, by a second council, was deposed, A. D. 270. He found powerful antagonists in Dionysius of Alexandria, and Gregory Thaumaturgus, whose refutations failed to prevent the organization of a sect holding the exploded opinions,—the Paulianists, who subsisted about a hundred and fifty years. In the ambitious administration of this episcopate, Paul was the first who extended the jurisdiction of the Antiochian chief pastor beyond the city; for hitherto there had been bishops in the villages.

EUSTATHIUS lived at the time when Arianism was gaining the ascendant, and became a zealous and distinguished defender of the apostolical doctrine. He assisted at the council of Nice, and had, subsequently, to pass through a great fight of afflictions in contending earnestly for the faith once delivered to the saints. St. Jerome admired in him the union of a correct knowledge of holy Scripture with extensive human learning: he calls him "the resounding trumpet which gave the first alarm against Arius." He takes rank with Athanasius, Hilary, and the other great defenders of the faith. At his death, which took place in 338, in the exile to which he had been delivered by the machinations of the Arians, the church of Antioch was divided into the party which had adopted the views of the latter, and another, which, under the name of Eustathians, held fast the pure doctrine. Leontius, the Arian bishop, having possession of the public edifices, the orthodox held their religious assemblies in private houses, where the great Athanasius, when passing

through Antioch, on his journey from Treves to Alexandria, held communion with them.

MELICIUS,—by the concurrent testimony of antiquity, one of the best men who ever held the episcopal office. Along with great theological intelligence, he combined a Christ-like sweetness and humility of temper, and the most indomitable firmness and courage in defence of the truth against the great power then possessed by its antagonists, the Arians. The families of the faithful in Antioch cherished for him an unexampled affection. While in exile, as a confessor of the supreme Godhead of Christ, his portrait hung in their houses, and their children were baptized by his name, as the augury of a blessing. Many of those, too, who had been beguiled into Arianism were won by the attractions of his character and the clear light of his doctrine, and returned to the true confession. These, during the first banishment of Melicius, endeavoured to form a junction with the followers of Eustathius; but the latter, under the influence of old prejudices, were indisposed to unite with them: this led to the ordination of a presbyter named Paulinus, to be the bishop of the new dissentients; and thus the orthodox were divided into two distinct communities. Nor was Melicius, on his return to the pastoral charge of the Eustathians, successful in effecting a reunion, though he proposed to hold a joint episcopacy with Paulinus over the same united flock. This schism lasted long after both the bishops were no more. Melicius suffered banishment three times for the cause of truth; but died at last at Constantinople, while sustaining the presidency of the general Eastern council, convened by Theodosius, for the reformation of the growing evils of the church. He was universally honoured as one of the greatest men of his age.

JOHN, A.D. 430. The bishop of Antioch had, from the

earliest times, occupied a most distinguished position in the hierarchical system; but it was not till the time of this prelate, who took, as we shall see, so prominent a part in the Nestorian controversy, that he was recognised under the title of patriarch, as the ecclesiastical head of several of the most important of the provinces of the East.

There is a favourite doctrine, that St. Peter had, from the beginning, divided the known habitable earth into three great patriarchates, of which Antioch, his own personal see at the time, was one, and the head of all the Asiatic nations. But what evidence is there for this? Certainly none that will sustain the slightest investigation; while, on the contrary, all the facts bearing on the subject lead to the conclusion, that the primeval origin of the patriarchate of Antioch is equally imaginary with the episcopacy of St. Peter there.

The church in that city remained long a simple bishopric; that is, with a plurality of presbyters, governed by a chief or *primus*, selected from their own body. His jurisdiction for a considerable time did not extend beyond the limits of the city itself, he not having any acknowledged authority over the affairs of the neighbouring churches. Eusebius calls the successors of Evodius, bishops of the church of the Antiochians: of these, Serapion appears in 196, in the council held by Polycrates of Ephesus, on the Easter controversy, as a simple bishop. In 252, the council against Novatian was held at Antioch; that council, however, was not convened by the bishop of the city, but by him of Tarsus; a plain evidence that hitherto the former had not been invested with the patriarchal dignity. Then, at the council of Nice, in 325, he appears indeed, in the person of Eustathius, as a metropolitan, his jurisdiction in the interim having been extended to certain other places; but still

there was as yet no pretension to the patriarchate. In 341 another council was held at Antioch, on the matter of the Arian controversy: had the bishop been then a patriarch, he would have undoubtedly presided; but we find the presidential throne occupied by Danius of Cæsarea.*

Still further, in 408, Alexander, then bishop, in a letter to Pope Innocent, demands whether he, Alexander, had the oversight of certain other provinces, or of one only: here we see that his authority was, even then, overhung with uncertainty, and liable to be called in question. Innocent replied, that the jurisdiction of Alexander did not extend to a single province only, but without defining the number of the others; and added, that this authority belonged to the bishop of Antioch, not because of the magnitude or importance of that city, but because the Christian religion had there received its universal name, and the apostles had assembled there. Nor would Antioch, he said, have ceded to Rome itself, had not St. Peter left it to accomplish his episcopal life at the latter see. But though hitherto no claim to the full patriarchal dignity could be substantiated, the bishop of Antioch had now, as appears by these concessions, made a near approach to its enjoyment; and we find about twenty three years afterwards the celebrated John of Antioch recognised at least as supreme oriental metropolitan by many, though not all, of the fifteen provinces of the East.

[The time when the patriarchal dignity was first instituted has itself been a question of controversy. Baronius maintains its existence so far back as the apostolic age; Brerewood affirms, that it had been introduced before the council of Nice; Balsamon, that it was then first ordained; while Cave, Beveridge, Launoy, and Basnage argue, that it was not known till about A. D. 381.]

* *Vide* Basnage, *Histoire Eccles.*

In the course of the unhappy controversy raised by Nestorius, the bishops of Antioch generally inclined to the side of the latter. Those of Alexandria, on the other hand, followed the doctrinal views of their great predecessor, Cyril: and this circumstance, together with the influence of jealousy, on the subject of ecclesiastical precedences, excited an inextinguishable animosity between the two patriarchs.

There was a time when the church of Antioch stood forth the most illustrious among the Christian communities of the East. In the fourth century she numbered at least a hundred thousand members; three thousand of whom, according to Chrysostom, were sustained by the charities of their brethren: * but from the period above referred to, she exhibits little that can engage our atten-

* The emperor Julian visited Antioch in the year 362; and there, as elsewhere, devoted much of his time to the prosecution of his malign purpose of superseding the religion of Christ, by restoring the dying energies of Paganism. Among other projects, he attempted the reinstatement of the by-gone solemnities of the Grove, at Daphne, which had been planted near Antioch by Antiochus; and which, with its temple and oracle, presented, during the reigns of the Macedonian kings of Syria, the most splendid and fashionable place of resort for Pagan worship in those countries; but which, in common with hundreds of similar shrines, had crumbled into ruin at the voice of the gospel. The altar of the god was deserted, the oracle silenced, and the sacred grove itself defiled by the interment of Christians. Julian now undertook to restore the ancient honours and usages of the place; but it was first necessary to remove the bodies. Among them was that of Babylas, the bishop, (see *ante*,) who died in prison in the Decian persecution; and, after resting near a century in his grave, within the walls of Antioch, had been removed, by order of Gallus, into the midst of the grove of Daphne, where a church was built over him. The Christians of Antioch, undaunted by the conspiracy against their religion, or by the presence of the emperor himself, conveyed the remains of their former pastor in solemn triumph back to their ancient repository within the city. The immense multitude who joined the procession chanted forth their execrations against idolatry; and on the same night the image and temple of the heathen god were consumed by fire.

tion with any other result than the painful instruction derivable from the gradual ruin of a great institution, through the unfaithful surrender of those divine doctrines and spiritual privileges which, without exception, are always essential to the true life, beneficence, and well-being of a Christian church. The vitality of the primeval faith, and along with it whatever was spiritual and peculiar in the religion of Christ, died gradually away, and with it the glory departed. The grandeur of hierarchical predominance,* the accession of secular wealth, the fitful patronage of emperors, yielded nothing to replace it. The essential character of the true churchly state was gone, and could never be constituted or recalled by these things; for "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Soon, too, the doctrinal integrity of Antioch became impaired, and this once apostolical communion was dismantled of the bulwarks of truth, and, in the just dispensations of Providence, was permitted to sink into that hopeless decay which has proved, through a similar process of apostasy, the doom of many of the earliest ecclesiastical foundations.

The city of Antioch was taken by the Saracens in the year 609: the church was then under the episcopal rule of Athanasius, a Monothelite. The patriarchal jurisdiction of the bishops, no longer fortified by the protection of the Court of Byzantium, from that time speedily declined; and, destitute of any intrinsic spiritual energy, their authority became a shadow, and their personal succession subject to frequent interruptions.*

The magnificent *Antiochia Magna*, where the Seleucidæ held their court, where Roman emperors fixed their sojourn, the chosen home of oriental grandeur and Gre-

* See note A, p. 34. † Note B, p. 35.

cian refinement, is now comparatively a deserted place. The earthquakes which have repeatedly shaken it, the sieges it has undergone from the Persians and Saracens, and especially the ravages to which it was subject at the time of the crusades, from Bibars, sultan of Egypt, when seventeen thousand of its inhabitants were slaughtered, and a hundred thousand made captives, have long rendered it a desolation. The modern *Antakieh*, a mere corner of the ancient enclosure, has not more than a seventieth part of the mighty population that once tenanted a metropolis, which was regarded as one of the architectural beauties of the world.

"How doth the city sit solitary that was full of people! How is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary!" (Lam. i. 1.)

"Her cloud-capp'd towers, her gorgeous palaces,
Her solemn temples
Have dissolved!"

NOTE A.—List of metropolitan seats and bishoprics belonging to the patriarchate of Antioch, about A.D. 1000, as given by William of Tyre:—

1.	Tyre, having	14 bishoprics.
2.	Tarsus	5
3.	Edessa	10
4.	Apamia	7
5.	Hierapolis	8
6.	Bostra	19
7.	Anerverza	19
8.	Seleucia	24
9.	Damascus	11
10.	Amida	7
11.	Sergiopolis	4
12.	Theodosiopolis	7
13.	Emesa	4 *

* Compare BINGHAM, "Antiq." vol. ii. edit. 1834, where is given a list of nine provinces and eighty-seven dioceses.

NOTE B.—ANTIOCH still gives title to no less than four patriarchs, each the head of a distinct communion, and holding residence in different cities. 1. The chief of the Greek church has his seat at Damascus. 2. The Jacobite patriarch principally at Mardin. 3. The Maronite patriarch resides at Kanobin, in the Libanus. 4. The Latin church has also its representative under this title, *(in partibus,)* who commonly resides at Rome.*

EDESSA.

EDESSA, or Osrohoena, situated in the north of Mesopotamia, hard by the Euphrates, was probably one of the first postdiluvian settlements, having been built by the contemporaries of Nimrod, in the region of Arech.† (Gen. x. 10.) Shinar, or Chaldæa Arech, might have been the primeval name of the town itself,‡ which, according to good authorities, was the same as "Ur of the Chaldees," the birth-place of Abraham. This latter name is given by Josephus as Oureen Chaldaïōn, and by Ptolemy as Orchoëen, which are only variations of the old Aramaic name of Urhoi, or Ur, that is, "fire, light, the sun;" the ancient inhabitants having been worshippers of that luminary. The Greeks gave it the inflexion, also, of Orrohenen, which afterwards became the more fixed name of Osrohenen, or Osrohoena.§

* *Quæ igitur una fuerit totique orienti imperaverat patriarchalis Antiochiæ sedes, in quinque capita sæculo septimo scissa est. Nam unaquæque Christiana gens proprium sibi constituit præsulem. Melchitæ, scilicet, Maronitæ, Jacobitæ, Nestoriani et Armeni, quibus et sæculo duodecimo sextus accessit Latinorum patriarcha. Quum enim Latini seu Franci Terram Sanctam et Syriam obtinuissent anno Christi MC. primum sibi Latini ritus patriarcham Bernardum a summo Romano pontifice præficiendum curarunt: et quamvis sexaginta post annis e Syria excedere a Saracenis compulsi essent, titularem tamen Antiochiæ Patriarcham ad hunc usque diem retinent.*—STEPH. EVODIUS ASSEMANNUS, *(Archiep. Apameæ,) Bibliotheca Mediceæ Laurentianæ Codicum MSS.* p. 16.

† The modern Irak. ‡ So EPHREM.

§ The Arabs now call it Raha, Al-raha, and, more commonly, Orfa.

At the beginning of the Christian era, this city had been long governed by a succession of rulers of its own, who styled themselves princes of Osrohoena. They all took the name of *Abgar*, or "the Great." The prince then ruling received the surname of *Uchama*, under circumstances which, however exaggerated by the credulity of their first chroniclers, appear nevertheless to have belonged to a class that would now be called extraordinary, but which in that day held place among the "signs" * and credentials by which the new dispensation was confirmed. He embraced the faith of the Saviour, and became its steadfast patron among his own people. The alleged facts of the case are recited by Eusebius from the Syriac archives of Edessa itself. Without entering upon the discussion of those extraneous points connected with them which formerly occasioned much controversy, the facts themselves appear to be the following: That Abgar was reigning at the time of our Lord's personal ministry in the neighbouring country; that the prince was the victim of some painful disease, commonly thought to be the leprosy, *(lepra nigra et turpitudine vultus,*†*)* which some say was the reason of his surname of *Uchama*, "the Black;" ‡ that, in common with thousands more in those most memorable days, he made application to Jesus for relief; (compare Matt. iv. 24, 25; John vi. 46;) that Jesus did not immediately comply with his petition, it being in accordance with the divine purpose that his personal ministry should be confined to the house of Israel; (Matt. xv. 24;) but, nevertheless, gave him encouragement to expect deliverance from his affliction at a time not far distant; that, after the ascension, Thaddeus, or Adæus, one of the seventy, was sent to

* Mark xvi. 17, 18.

† BAYERI *Historia Osrhoenæ.*

‡ *Uchama, i. e. niger, appellatus est per antiphrasin, scilicet, quod totum ejus corpus lepra alberet.*—BAR HEBRÆI *Chronicon Syr.* (*Versione* ASSEMANNI.)

Edessa; that he appeared there as an evangelist of Christ, and gave miraculous evidences of his divine commission; and that, called to an audience with the prince, who, as Bar Hebræus says, was expecting the kingdom of God, he at once cured him of his disease. Abgar proffered him many rewards, all of which Adæus refused; a greater recompence awaiting him in the conversion of the prince, and the success of the gospel among a considerable number of his subjects. Such appears to be the unadorned truth. I say nothing of the letters between Abgar and our Lord, nor of the "image not made with hands." They who wish to investigate these accidents of the history, will refer to the authors by whom they have been largely discussed.* But the conversion of Abgar, and the early triumph of the gospel in Edessa, may be regarded as indisputable. As a city, Edessa appears to have had the honour of first consecrating itself to Christ, and of adoring him openly, at a time when the rest of the world persecuted his cause and his servants; a city which began to verify the prophecies, that all the kings of the earth should worship him.

From the time of Abgar's conversion, the whole of Edessa and the surrounding region became Christianized. It is recorded, that over the gate of the city appeared what may be called the civic profession of faith, in the noble inscription,

ΧΡΙΣΤΕ . Ο . ΘΕΟΣ .
ΕΙΣ . ΣΕ . ΕΛΠΙΖΩΝ .
ΟΥΚ . ΑΠΟΤΥΓΧΑΝΕΙ . ΠΟΤΕ .

The first Christian church-edifice appears to have been erected in Edessa. Adæus, according to Abul Faraij, founded such a building at the expense of Abgar. This

* See, for example, the controversy between Tillemont and Dupin. Mosheim considers both the letter *of* Abgarus and his subsequent conversion as historical facts.—"Commentaries," vol. i.

is said to have been a structure of considerable magnificence, and built upon the model of the Jewish temple. It was demolished by the great inundation which so extensively desolated the city in the year 201, in the reign of Abgar bar Maanu.* This Maanu was the son, or, according to Cedrenus, the nephew, of Uchama; but had either never been a Christian, or, as one historian has it, had fallen back again to demons.† But his son and successor embraced and held fast the cause of the gospel. Eusebius calls him "a holy man;" and on some coins which have remained, his attachment to Christianity appears in the symbol of the cross being worn on the tiara, instead of the stars of Belus, after the manner of former kings.





The great church of Edessa was rebuilt by Justinian in a style of much splendour.‡ At that time there were no less than two hundred clergy connected with the city.

* *Eadem procella templum ecclesiæ Christianorum corruit.*—Bayer.

† Under him Thaddeus suffered martyrdom, and was buried in the great church.

‡ This edifice, as restored by Justinian, was regarded by the Arabians as one of their "four wonders of the world." These were, the Pharos of Alexandria, the bridge of the Sangia, *(pons Sangiæ, fluv.*, in Mesopotamia,) the church at Edessa, and the Mohammedan temple at Damascus.—*Vide* Jacobi Golii *notas in Alfraganum*, p. 103.

It was here that, according to the general tradition of the Syrians, the version of the Old Testament in their language, parts of which had been a long time executed in Palestine, received its completion.* However this might have been, many learned men in modern times have been induced to conclude that the Syriac version of the New Testament, or at least of the writings of the evangelists, was accomplished in this city. "Christianity," says Dr. Burton, "undoubtedly flourished at Edessa in very early times. This city was a kind of metropolis of the Christians in that part of Asia; and if the Old Syriac version of the New Testament was made in the first century, as some critics have supposed, the conjecture is not improbable that the translation was made at Edessa."†

Though the Edessene communion attained so general a celebrity for the antiquity of its origin, its numbers, and its steadfastness in those seasons of persecution which, in common with other churches, it had repeatedly to endure; yet history has preserved but few notices of remarkable characters amongst either its priesthood or people. One of these was BARDESANES, who was living at the time when Mesopotamia was conquered by the Romans, in 166. He was a native of Edessa, and a man of strong powers of mind, and great eloquence in the Syriac language. Of this, St. Jerome says, it was easy to judge from the force and ardour which his writings still retained when rendered into Greek. He is also said to have been deeply versed in the astrological science of the Chaldeans. He enjoyed the personal friendship of Abgarus, who took part in his studies. (EPIPHAN. *Hæres.* 56.) At first he was an orthodox member of the church,

* WALTON, *Proleg.* xiii. sect. 15. POCOCKE'S Abulpharagius, p. 184.

† "Lectures on the first Century."

and one of its most eminent preachers. He wrote, moreover, and with effect, against the heresy of Marcion, which had at that time great currency in those regions. But the days came when Bardesanes himself made shipwreck of faith. He fell* (about 172) into the errors of Valentin, upon whose system he appears to have attempted certain improvements, originating in the vagaries of his own mind. He afterwards saw his error, and refuted the Valentinian opinions; yet did not return to the full acknowledgment of the truth, but became the founder of a party, who took the name of Bardesanists. Admitting the inspiration of the Old and New Testaments, he extended the same divine authority to several apocryphal books; he denied the doctrine of the resurrection, and peopled his religious system with a variety of "eons" and "principles," after the manner of the oriental heresiarchs.

Harmonius, or Ammonius, was the son of Bardesanes, and became a man of similar publicity. He had studied at Athens, but wrote in his native Syriac, as did his father; whose errors he followed, mixed up with speculations on the origin of the soul and the metempsychosis, which he had acquired among the philosophers of Greece. He was the first who reduced the Syriac language to poetic numbers, and, along with this talent, he possessed considerable skill in music, so that his productions in both arts became exceedingly popular among the Edessenes. But these metrical airs, while they charmed, tended, as well, to corrupt, the people, by being made the vehicle of the wild and injurious sentiments of the pagan and heretical theologies. Even in the time of St. Ephrem, in the fourth century, they retained their public influence; and to remedy the evils produced by it, was

* So Epiphanius. Eusebius, however, held him to have been a Valentinian in sentiment from the first.

one motive that led him to compose a large variety of hymns, which were adapted to the airs of Harmonius.

Of Ephrem, commonly called "the Syrian," the eminent deacon of Edessa, and instructor, in an extensive sense, of the church at large, much could be written here, did it comport with our restricted limits. This illustrious ornament of the old Syrian communion was a native of Nisebin. He died about the year 374. He was of an humble family; but his parents, as he expresses it, took rank among the nobility of the Christians, as having confessed their Saviour before the judge. This occurred, most likely, in the persecution under Diocletian. Ephrem was consecrated to God from the cradle, and discovered, in his early years, a delight in reading and meditating upon the holy scriptures; "being nourished by the bread of life and with the waters of the eternal fountain of truth." And though the career of his youth was not faultless, the recollection of which was a cause of perpetual contrition in after-life; yet the principles thus imparted in childhood soon asserted their rooted hold in his heart, and bore, at length, in his life and death, the richest fruits of holiness.

Ephrem was one of the most able and learned ecclesiastics of his own or any succeeding age: his character had the features of a bright intelligence, great devotedness to God, profound humility, an exquisite tenderness of conscience, and an ample and redundant love: his life was long, replete with sanctified labours, and crowned with a blessed end. Though, while living, it was his constant desire to flee from the praises of men, yet no man in his (in one manner secluded) sphere of life ever attained a greater reputation. St. Jerome says, that in his time the works of Ephrem were so celebrated and revered, that in some churches they were read publicly for the benefit of the congregations. His multitudinous

writings, of which but a too imperfect outline will be found in another part of this volume, soon obtained a rank among the most eminent uninspired authorities of the church. Thus, at the commencement of the proceedings against Nestorius, at Constantinople, in 430, they were appealed to with such a reference; and Theodoret, who does the same, styles him "the admirable Ephrem, the harp of the Holy Spirit, and the channel which had refreshed the Syrians with the waters of grace." They were extensively read in a Greek translation, which St. Jerome extolled as retaining the vivacity of the original. While many writers, in various languages, suffer by a translation, their principal claim to attention having been the circumstances of a flexible dialect, and a rhetorical skill in the use of it, there is a substantial worth, a *vis vitæ,* in the ideas themselves of Ephrem, which secures for them the homage and admiration of the reader, in any tongue. Nor was his own idiomatic style deficient in a certain beauty and grace; on the contrary, to cite the critical testimony of Photius, "there are found in the works of Ephrem such traits of eloquence as to leave the reader at a loss to decide, whether his discourse derives most of its power from the beauty of his expressions, or the sublimity of his thoughts." *

There were several eminent men who had the designation of the "disciples of St. Ephrem;" as Abba, Abraham, Shimon, Marhas of Galilee, and Zenoba. They are mentioned with various degrees of commendation by their master himself; and Sozomen, the historian, states, that they were held in great estimation by the Syrians, who gloried in having them for their religious instructors.

Ephrem was the earliest teacher, if not the founder, of the celebrated School of Edessa, at one time the grand resort of students from surrounding countries.

* *Bibliotheca,* No. cxcvii.

Both Christians and Gentiles here received instruction in the science and literature of the times. Among the succession of teachers, were Acacius, Assyrius, Barsuma, and others, whose names and works may be found enumerated in the Conspectus. This school was ruined by Nestorianism, which, finding great favour with the theologians who taught there, so as to render the institution itself, in the estimation of the orthodox or dominant party, a stronghold of that error, caused it to be put down by the emperor Zeno, in the year 489: the school, however, was in effect removed to Nisebin,* and flourished there for a considerable period.

On the subject of scholastic institutions, it has been recorded, that, among the Christians of Edessa, the knowledge of the word of God was regarded as the basis of all good education. Hence, as Sozomen tells us, it was the practice in this "city of benediction," to inculcate an acquaintance with sacred truths, before introducing their youth to the study of human literature. On this account Edessa maintained, for ages, a high character among the churches of the East: Ephrem calls it "the Mother of the Wise;" Rufinus, "the City of the Faithful People;" and Theodoret, "a city which, though great and populous, had nothing so considerable as the piety of its inhabitants, that made it a desirable habitation for the good, and an object of aversion to the wicked."

* NISEBIN, a strong city, of great antiquity, in Mesopotamia, said to be the Achad where Nimrod reigned. (Gen. x. 10.) The Jews had a rabbinical school there of some repute; but that of the Christians attained much celebrity. It was founded by Narses, the year after the subversion of the academy at Edessa. Narses was followed in the rectorship by a succession of eminent doctors; as Maraba, Paul, Jesujabus Arzunita, Abraham of Cascara, and others. Jumilius, an ancient bishop, wrote, that at Nisebin the divine law was expounded by public professors, just as in other places they taught rhetoric or science. The modern town, which stands near the ruins of the old one, is called by the Syrians Soba, and Nasebin or Nesbeen by the Arabs.

SELEUCIA AND CTESIPHON.

These cities, like Babylon and Bagdad, in other days, from their central position in the ancient world, became, both by water, by the Tigris and Euphrates, and by land, through innumerable caravans, the emporia of Persia, India, China, the west of Asia, Africa, and Europe : it was this which gave them an importance and splendour which they lost when the commerce of the world flowed into other channels.

Babylon, having been the metropolis of Chaldæa, forfeited much of its consequence when that country became a mere district of the Persian empire. Alexander, indeed, had announced his intention of making it the capital of his immense territories, and of giving it a brilliance greater than it had ever displayed. But, after his untimely death, Seleucus Nicator, one of his lieutenants, having become master of that part of Asia, founded in the same neighbourhood, near the western bank of the Tigris,* the city of Seleucia, which rose at the expence of Babylon ; and, subsequently, the establishment of a town on the east side of the river, which took the name of Ctesiphon,† gave an additional blow to the old metropolis, which, though renovated for a time by the patronage of Trajan, soon fell into irretrievable decay.‡

Seleucia, in community with the sister city, soon became a place of great rank, and the seat of the court alternately with Antioch. A hundred and forty years before the Christian era, it fell into the hands of the Parthians, and was at length taken from them by Trajan ; and again, under M. Aurelius, by Cassius, who burned Seleucia, and massacred forty thousand of the inhabitants : from this stroke it never fully recovered. It was brought under the

* See note A, p. 53. † Written by the Syrians, *Katispon.*
‡ See note B, p. 53.

Mahomedan yoke by the caliph Omar; and, by the foundation of Bagdad, fell in its own turn, like its ancient predecessors, into final ruin.

The Syrian writers sometimes call Seleucia and Ctesiphon, *Medithö Arshocitho*, "the cities of the Arsacides," a Parthian dynasty; and sometimes simply *Medithö*, "the cities." In a similar manner the Arabians called them *Almodaïn*, "the two cities;" and hence their modern name *Modaina*.

Here, from the primeval days of the gospel, a church had existed, which, though often shaken by a succession of formidable trials, remained for ages one of the most considerable monuments of Christianity in those countries.

By the constant testimony of the Eastern ecclesiastical writers, it appears, as we have seen, that St. Thomas the apostle was the first who fully preached the doctrines of the cross in Mesopotamia, Assyria, and Persia, and that the earliest Christian settlements in those lands were of his planting: hence he is always placed at the head of their several series of spiritual rulers. But it was MARES, a companion of Adæus, of the seventy disciples, to whom is attributed the founding of the church of Seleucia, of which, too, he has been ever reputed the first bishop. This man of God, of whom a short notice has been already given, was "in labours more abundant;" and upwards of three hundred churches are said to have been the fruit of his evangelic toils.*

He was succeeded in the episcopate by ABRES, who had been his disciple; and who, being at Antioch at the time of the death of Mares, was called, by a legation from the Christians of the two cities, to take the seat of his master: he held the office sixteen years, and was buried in the church at Seleucia.

* BAR HEBRÆUS.

The next bishop was ABRAHAM, said to have been related to the family of James, the brother of our Lord. Of him a tradition has been handed down, that, by having cast out a demon from a servant of the king of Persia, he was instrumental in allaying a persecution which that monarch was waging against the Christians. He governed the church twelve years.

Abraham was followed by JACOB, or James, who had been ordained by Jose, the bishop of Jerusalem, and who held the episcopate for eighteen years: he died about A.D. 139. His successor was ACHADABUES, who, in 162, was followed by SCHIACHLUPHA.

This bishop was the first who, according to Bar Hebræus, took the name of *catholicos* or "primate;" * a title which was also assumed by three others; those, namely, of Persia, Armenia, and Iberia, with an implied subjection in certain matters to the bishop, or, as he was afterwards styled, the patriarch, of Antioch. But when the Nestorian controversy had issued in the formation of a new communion, the catholicos of Seleucia assumed, in 498, the full dignity of patriarch: he henceforth exerted an authority over the catholicos of Persia, till about the year 1580, when the church in that country resumed its ancient independency.

In the time of PAPAS, who was bishop from 247 till 326, the heresy of the Manichees let in a flood of evil upon many of the Eastern churches. According to the Chronicle of Edessa, Manes, the founder of this sect, was born in the year 240: his original name was Kubric: a Persian slave by birth, he was ransomed, and adopted in childhood, by a lady who provided him with a long course of instruction in the learning and occult science so much affected by the oriental philosophers. Through

* The bishop of Seleucia was so recognised at the council of Nice.

her he obtained possession, also, of the writings * of a renowned magos, named Terbinthus; from which it was thought he derived many of the dogmas he afterwards so widely promulgated. Endowed with ample resources by the death of his patroness, and actuated by an ambition akin to that which, at a later day, brought out Mahomet on his yet more successful career, he announced himself as a divine teacher, or, in fact, as the Paraclete himself, the Holy Spirit who, according to the promise made by Christ to his disciples, should come. Extravagant as were these pretensions, they were, nevertheless, (as in numerous succeeding instances, so telling as to the weakness of our nature,) submitted to by multitudes. The system of doctrines thus invested with a factitious importance, and which spread with a kind of preternatural rapidity, was based upon the great principle of the Eastern theosophy, the existence of two co-eternal, independent, and opposing beings; the GOOD, the Author of virtue and happiness, and the EVIL, the author of sin and misery; and was composed of notions borrowed from most of the great schemes of religion which had hitherto occupied the attention of mankind. The miraculous powers professed by this heresiarch, as the credentials of his mission, were at length put to a test which could not be evaded. He received a requirement from Sapor,† the king of Persia, to heal a child of his who was suffering from a disease which had baffled the resources of medicine. Manes, com-

* These, according to Socrates Sch., consisted of four books, entiled, "Mysteries," "The Gospel," "The Treasury," "Heads, or Common Places." (*Hist. Eccles.* tom. i. cap. 22.) Terbinth himself was the scholar of Scythianus, one of the older Gnostics of the aposolic day.—DU VAL on Eusebius, cap. vii. p. 31.

† MAIMBOURG, *Hist. de S. Leon*, liv. i. So also BAYLE. This is the Greek tradition. Bar Hebræus speaks with uncertainty; and the more common belief among the orientals is, that Manes perished not under Sapor, but Varennes I.

mitted to the task, undertook it with apparent confidence, and demanded that all physicians should be dismissed from the court, assuring the king that the cure should be effected by a supernatural power; but the child died, and Sapor threw the impostor into prison. Manes succeeded in effecting his escape, and carried on his designs for some time in Mesopotamia; but was retaken at last by the agents of the king, and put to a miserable death.

But the system of lies which he had been so successful in establishing, outlived its author; and, by a new order of "apostles, evangelists," &c., developed a powerful social organization, both in Asia and Europe, and continued to act as one of the great antagonisms to Christian truth for nearly five hundred years.

Among many of the churches of Mesopotamia, however, the growing evil was materially checked, in the life-time of Manes, by the able zeal of Archelaus, bishop of Cascar, who met the false prophet in public discussion. The particulars of one of those occasions may be found in an interesting article in Tillemont's *Memoires Ecclesiastiques*, (vol. iv.) drawn up from Epiphanius, Cyril of Jerusalem, and the work which was written on the subject by Archelaus himself.* This discussion took place at Cascar, in the presence of the chief persons of the city: four umpires, Marsippus, Claudius, Egialus, and Cleobulus, all learned Gentiles, had been chosen in preference to Christians, to set a verdict in favour of the arguments of Archelaus above the suspicion of partiality or collusion. The result of the discussion was the triumph of Christianity in that neighbourhood. After his retreat from Cascar, Manes established himself in a populous place in the same diocese, called Diodorida; and, in a series of public disputes with the presbyter there, had well nigh silenced

* First written in Syriac. A Latin translation is appended to Valesius's edition of Sozomen.

him: but, on an appeal being made to Archelaus, he proceeded thither, and rendered the same service to the cause of truth as at Cascar. The publication of those debates both in the Syrian and Greek languages, saved not a few from the snares of the Manicheans.

Several of the bishops of Seleucia and Ctesiphon were distinguished religious writers. Among these, Dodjesu, Annojesu, and Ebedjesu were commentators on holy scripture. Shimon, or Symeon, bishop and martyr, wrote hymns for the use of the church; Sabarjesu composed an Ecclesiastical History, of which some portions are still preserved in the Vatican; and Achæus recorded the dying triumphs of the martyrs; Maanes translated the Commentaries of Theodore of Mopsuestia; and Jesujabus, Surin, and Jesu-bar-nun excelled in controversial and dogmatic theology.

In common with most of the other Syrian churches, that of Seleucia and Ctesiphon was heavily tried by persecution. On the first introduction of the faith into that region, no opposition was offered on the part of the secular power: Artabanes, the then reigning king of the Parthians, being too intent on prosecuting the wars in which he was engaged, left the Christians unmolested. The influence of Abgarus, prince of Edessa, would also be much in their favour; and under these circumstances, the gospel having free course, the multitude of believers was great. But the days were not far off when their sincerity was to be tried by a fiery ordeal. The opposition to Christianity which Trajan had begun to show while in Italy, displayed itself in greater force in the various stages of his Eastern expedition; and in these cities, as well as at Antioch and Edessa, the blood of martyrs was poured out.

In the great persecution which raged under Decius, the Christians of the East were called to sustain a dread-

ful fight of afflictions; for, that ferocious enemy of the truth, by methods the most barbarous, destroyed multitudes of his best subjects. The array of cruelty employed in the accomplishment of this insane project, was truly diabolical; while the wheels of torture, the teeth of wild beasts, lead and wax in burning fusion, boiling oil, tenter-hooks, and similar inventions, were applied to the task of wearing out the saints of the Most High.

Among the Eastern martyrs of this period was Babylas, the fore-mentioned bishop of Antioch, who, having confessed Christ, was put in irons, and died in prison, having intimated his wish to be buried in the chains in which he expired. Alexander, also, the aged bishop of Jerusalem, was presented at the tribunal of the governor of Palestine; and, having already confessed Christ, forty years before, in the persecution of Severus, had now the glory of doing this a second time, and of confirming his testimony with his death: he was thrown into prison, where he died in irons. He left at Jerusalem an ecclesiastical library, which he had collected with laborious care. The celebrated Origen was then also in prison for Christ, laden with chains, and wearing an iron collar. Subjected to repeated torture, he not only remained steadfast himself, but wrote various exhortations to sustain the patience of his suffering brethren.

During the expedition of the emperor Carus, and his son Numerian, the oriental Christians were again put to the test of endurance by the tyranny of a foe as malignant as he was powerful. The cities of Edessa, Seleucia, Kothé, and Ctesiphon, were made scenes of relentless butchery; till, as if by an interposition of avenging Heaven for the preservation of the remnant of the church, the imperial persecutor was struck dead by a thunderbolt. This occurred at Ctesiphon,* in the year 283.

* December 25th.

Persecution was heavy also in Diocletian's time; and especially under the administration of the semi-barbarian Maximin, who, in the former part of the fourth century, held the government of the East. This man had a drunken imagination of being more zealous for the reviviscence of Paganism than his predecessors, who, in comparison with him, appear to have been under the influence of some measure of humanity. But the longest trial of this afflictive kind, to which the churches of Chaldea and Persia were subjected, was the inquisition for blood carried on by Sabor, or Sapores, king of Persia, and which lasted from A.D. 330 to 370, or during the dismal length of forty years. It appears from Sozomen, that this unparalleled effort was first instigated by the Jews, who, at Ctesiphon, as in other places, showed an inextinguishable hatred to the Christian cause. In conjunction with some of the leading Magi, they denounced the venerable Shimon Barsabai,* the then bishop, as guilty of political intrigues with the Roman emperor: this led to a long succession of intolerable tributes and exactions levied upon the Christians; the confiscation of their property; the imprisonment of their ministers; the overthrow of their religious edifices; desolation, bloodshed, and death. In the case of Shimon, the real groud of dislike against him appeared in the fact, that though arraigned as a traitor, he was, nevertheless, promised life and honours on condition of his offering adoration to the sun. On the day when he finally confessed the Saviour, one hundred other Christians, including several bishops, presbyters, and inferior clergy, received, with himself, the palms of martyrdom. Shimon, whose death was reserved for the last, stood the spectator of the scene, bound in the same chain with Abdechala and Anania, the senior

* Sozomen, after the Greek manner, calls him "Symeon, archbishop."

presbyters of the church; and in a sublime strain of doctrine and exhortation encouraged his dying people to hold fast their steadfastness, that they might be partakers with Christ.*

After he had witnessed the last ratification of their fidelity, his own death consummated the work of that day of blood. "For thy sake are we killed all the day long: we are accounted as sheep for the slaughter."

Among the names of the "innumerable multitude" who in the course of the same conflict were subsequently joined to the army of the martyrs, are those of Tarbula, the sister of Shimon, and the bishops Barsima, Paul, Gadiabes, Sabinus, Marcas, Mocius, John, Hormisda, Papas, Jacob, Roma, Maxres, Aga, Bochres, Abdia, Ab'djesu, Abram, and Milles. In the course of this persecution, which was checked at last by the remonstrances of Constantine, the historian Sozomen says, that seventeen thousand persons of consideration fell as its victims, besides multitudes whose names had not been collected. The test throughout appears to have been the worship of the sun.

The early part of the fourth century was marked in the annals of the eastern churches by the establishment of Monachism. This institution, which soon became, both in the East and West, so deplorable a caricature of Christianity, was founded in Egypt in the year 305, and introduced into Palestine and Syria by the famous solitary, Hilarion; whose disciple Aones or Eugenius commenced the system in Mesopotamia, at the afterwards celebrated monastery of Mount Izla, near Nisebin.

These brief recollections bring us down to the period when the Christian societies of this part of Asia took

* *Et sacrarum scripturarum testimonio ostendebat hoc quidem modo mortem oppetere veram esse vitam: Deum vero præ ignaviâ prodere mortem esse certissimam, &c.*

that new developement, which set them in a state of separation from the Byzantine and Latin churches, and rendered them a distinct communion of themselves.

Note A, page 44.—The city of Seleucia was not built close upon the Tigris, but about a league from the river, on a canal which communicated between it and the Euphrates. The ruins on the western bank of the Tigris, (opposite to those of Ctesiphon,) which are mentioned by some travellers as those of Seleucia, are in reality the remains of Koché or Coca, a city of far greater antiquity. Ctesiphon, also, according to St. Ephrem, *(Comment. in Genesim,)* occupied the site of a very ancient settlement called Chalene.

There are three other places to which the name of Seluk, or Seleucia, is given by the Jacobite writers: 1. A town in Isauria; 2. Another in Syria, now called Pieria, at the embrochure of the Orontes; 3. Seleucia Beli, to the south of Antioch.

Note B, page 44.—All this part of Mesopotamia is strewed with the debris of cities and towns, Babylonian, Persian, Greek, Roman, and Arab, confounded in similar ruin. Adrien Balbi has well observed, that their edifices, from the nature of the country, could not conveniently be built of marble, but of bricks, made of the native argillaceous clay, with bitumen and lime. These, though capable, in architectural masses, of producing very imposing effects, as appears by the testimony of ancient writers, were not adapted for those delicate details of sculpture which gave such a finish to the more enduring marbles of the western cities. But by facility of transport, when one of these Babylonians settlements fell, its materials served for the one which replaced it elsewhere; a circumstance that accounts in a great measure for the comparative paucity of the remains now found on sites once unquestionably crowded with prodigious assemblages of buildings.

THE NESTORIANS.

I. ORIGIN OF THEIR DOCTRINAL ERROR.

The theological dogma which has been associated with the name of Nestorius, and which effected so vast and permanent a schism in the oriental church, did not originate with that prelate; for, about ten years earlier, Leporius, a member of some monastery in Gaul, had broached the same doctrine, but, having been refuted by St. Augustine, had published a retractation of it.* The opinions of Nestorius appear also to have been formed under the influence of his master, the eminent Theodore, bishop of Mopsuestia, a most voluminous writer, and a commentator of pre-eminent repute in those days; but a divine whose principles, in relation to some of the great verities of revelation, were such as would be classed in our own time with those distinguished by the term "rationalism." He seems to have been the forerunner of a school, the members of which have not scrupled to consider the teachings of holy writ amenable to the sovereign tribunal of human reason; and every discovery of revelation which does not agree in all respects with the dictates and prescriptions of the mind of man, capable of being modified so as to produce such a conformity. In the course of his investigations Theodore applied himself to the task of divesting the glorious and awful reality of THE INCARNATION of whatever had hitherto been regarded as mysterious and inscrutable. He considered this to be a service to the cause of truth, by removing a stumbling-block to the conversion of the more intelligent Pagans, who affected to be either shocked or amused by the idea of "a God having a mother," "a God three months old," and "a

* Aug. *Epist.* 219.

God who could die!" The wise and holy men who had been the instructors of the church for more than three hundred years, had never dared to attempt bringing down to the handling and inspection of man's limited and enfeebled reason that divine fact, which inspiration had declared to be "without controversy a great mystery."* But Theodore had essayed to do this; and in the estimation of his disciples had succeeded: "In the womb of the virgin was conceived by the Holy Ghost that Son of Man, in whom, as in a temple, the divine Word dwells as a perpetual inhabitant." Hence, he who was born was the *man* and not the God; and he who died, the same. This certainly was sufficiently simple and intelligible; nevertheless, however paradoxical the assertion may seem, these very pretensions condemned the theory as untrue; for, where the word of God has so explicitly announced the subject as a "great mystery," the Christian believer feels himself obligated to reject a doctrine which would prove it to be the reverse.

II. NESTORIUS.

NESTORIUS, with whom this doctrine became afterwards so universally identified, had belonged to a monastery near Antioch. His character had been not only irreproachable, but adorned with much excellence; and in the offices of catechist and preacher, he had become widely known as a zealous antagonist of many prevailing errors of the time. Habituated to a life of self-denial and indefatigable study, and endowed with a copiousness of expression, which is said to have called up memories of the eloquence of Chrysostom, his elevation to the see of Constantinople, in the place of Sisinnius, was regarded as an auspicious event for that great diocese. Soon, however, the hopes of the faithful were changed

* 1 Tim. iii. 16.

into apprehensions for the cause of truth itself, which seemed to be now in danger of betrayal by the man who had been esteemed as one of its ablest defenders. Nestorius did not propound his doctrine fully at the outset, but commenced by an attack upon a custom in many respects certainly questionable in itself, and liable to serious abuses; and the discussion of which naturally led to the more complete developement of his own opinions; the usage, namely, which had become established in the Greek and Latin churches, of applying to the blessed Virgin the title of Θεοτόκος, or "Mother of God." The reverence and honour so undeniably due to the memory of her who was "most blessed among women," had even at that period been exaggerated far beyond its proper limits, and was rapidly verging upon that absurd and guilty creature-worship, which soon became one of the distinctive features of the church's apostasy. How justifiable soever might have been such a title upon abstract theologic principles, yet, inasmuch as it had been neither used in the apostolic age, nor warranted by direct scripture-precedent, and as it was, moreover, capable of leading to injurious misapprehensions in the minds of the simple and unlearned, as well as of presenting a distorted view of Christianity to the eyes of the numerous philosophic spiritualists of the Platonic and Alexandrine schools, so as to create an invincible objection to their reception of the gospel, the choice of it at the first, and the subsequent maintenance of it as a sort of catholic "shibboleth," must be rightly considered only as a calamity.

Nestorius did not commence the aggressive in person, but employed a monk, named Anastasius, an early friend of his at Antioch, to attack from the pulpit the favourite title of the Virgin. By this plan the bishop first appeared in the matter, not as the direct impugner of the popular prejudice, but as an authoritative judge on a subject of

controversy. Anastasius performed the task assigned him in an elaborate train of argument; but the effect was to shock rather than convince the minds of his auditors. All men looked at once to Nestorius, who was not slow to give a decision in favour of the preacher, and to follow up this first stroke himself by a series of discourses in which he affirmed the correctness of the views unfolded by his friend, and entered largely into a defence of them.

[In his sermon, delivered on Christmas-day, A. D. 428, he speaks to this effect:—"No, Mary hath not given birth to a God; for that which is born of the flesh is flesh. A creature could not bring forth the Creator of all; but she brought forth a human being, who was an instrument or temple of the Deity." And afterwards: "In the resurrection of Christ, God resuscitated that in which he was incarnate. I adore the vestment on account of him who wears it; I adore that which is external for the sake of the God who dwells inseparably within it." And in another, delivered in the beginning of January, apparently on the day of the Epiphany, he argues, that it was wrong to say, that the Divine Word was born of Mary, or that he died; for those accidents could be affirmed only of the man in whom the Word dwelt. These references will show what were really his views.]

An advocate of Constantinople, named Eusebius, then a laic, but afterwards bishop of Dorylea, took the lead against Nestorius. At the bishop's first sermon on the subject, he denounced the doctrine as heretical in the open congregation; and, shortly after, put forth a protest against it, addressed to the whole church, in which he pointed out the contrariety of the new doctrine to that of the established symbols of faith and the teaching of the fathers. Nestorius, in reply, admitted the correctness of

the authorities which his adversary had alleged, but denied that they were applicable to the subject under consideration. They proved the belief of the church in the supreme Divinity of our Lord, but that was a truth which he had never denied; but he maintained that all such passages were to be understood of the divine nature, and not of the humanity, of Jesus Christ. It will be observed at once, that in this distinction of TWO PERSONS in the Saviour, the heresy of Nestorius consisted; a distinction unheard of till then, and which could not therefore be refuted by appeals to the ancients. So plausible, however, were the arguments and illustrations by which it was set forth, that the opinion was speedily embraced by many in Constantinople, and, in a short time, owing mainly to adventitious causes, became almost triumphant. The imperial court sided with Nestorius; his disciples were zealously active in the dissemination of his doctrines, and numerous copies of his discourses were circulated in the East and West, and so multiplied by the labours of the monastic pen, as soon to occupy the attention of the entire theological world.

III. DOCTRINE OF THE INCARNATION.

THE dogma thus brought out by Nestorius presented a new phasis in the reign of human error regarding the person of our Saviour. The early Gnostics, so far back as the time of the apostles themselves, denied the reality of his incarnation; and taught that his appearance and agency among men, his sufferings, death, and resurrection, were merely phantasmal or visionary.* Sabellius, an Egyptian bishop in the third century, like his master Nöetus, in endeavouring to explain the mystery of the Holy Trinity, maintained that the Father, Son, and Holy

* Hence the name sometimes is given them of *Docetæ*; from the Greek δοκειν, "to seem, to appear."

Ghost were but one and the same Person, with three names, and manifesting himself under three economical or official relations. Hence, according to him, the person of the Redeemer was essentially that of God the Father, on which account the followers of Sabellius were called "Patripassians," or such as believed that the Father suffered. In the following century, Arius, in his professed horror of this opinion, fell into the disastrous heresy which has been ever since distinguished by his name, and taught the essential inferiority of the Son to the Father; arguing, not from the supreme and only lawful authority of revelation, but by the wavering dictates of a partially-enlightened reason; that, since the Father who begat must have had a priority of being before the Son who was begotten, the latter could not be eternal, nor, consequently, in the absolute sense, divine. In the progress of this controversy, which convulsed the universal church, Apollinarius, a bishop of Latakia, while he "earnestly contended for the faith once delivered to the saints" on the supreme Divinity of our Lord, was betrayed into the error of denying his literal humanity; not, indeed, in the old Gnostical sense, but by maintaining that the Saviour did not possess a human mind, the divine nature supplying within him the place, so to speak, of the rational soul; while Photinus, and those who believed him, held that the Messiah was simply and purely a man, yet favoured in an extraordinary manner with the presence of the Deity. But divergent from all these lines of error was that into which the mind of Nestorius had been beguiled; that in the constitution of our Saviour there are two *Persons*, (one, the eternal and coequal Son of God; the other, the man Jesus,) not hypostatically united, but each person subsisting *per se*, individually and distinctly. Now, to mark the variation of this dogma from the truth, we must remember that

divine revelation most clearly makes known, first, that the Saviour of mankind is really and truly God; secondly, that he is as really and truly man; thirdly, that he has therefore a two-fold nature, the divine and the human; the one pre-existent and eternal, the other conceived by the Holy Ghost, and born of the Virgin; and, fourthly, that, nevertheless, these two natures constitute, in a manner altogether inexplicable, ONE PERSON, who is Christ.

On the first of these propositions compare the following classes of scriptures: *a.* John i. 1—3; 1 John i. 2, with Heb. i. 10—12; Rev. xxii. 13; xxi. 6; Isai. xliv. 6; xlviii. 12, with 1 Tim. vi. 16; Psalm xc. 2. *b.* Phil. iii. 21; John x. 28—30; 2 Peter i. 3. *c.* 1 Cor. iv. 5; Rev. ii. 23; Matt. xi. 27; John vi. 46; John ii. 24, 25; Acts i. 24; 1 Cor. iv. 4, 5. *d.* Col. i. 1—16, 17; John i. 3, 10; 1 Cor. viii. 6; Heb. i. 10; iii. 4. *e.* John v. 23; xiv. 1, 13, 14; Matt. xxviii. 19; 1 Cor. i. 2; Acts vii. 59; 2 Cor. xii. 8; 1 Thess. iii. 11; 2 Thess. ii. 16, 17; Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Eph. iii. 6; Isai. xlii. 8; Jer. xvii. 5; 1 Cor. viii. 4—6; 1 Thess. v. 9; Heb. i. 6; Phil. ii. 10; Rev. v. 8, 14; 2 Tim. iv. 14. *f.* Phil. ii. 6; Col. ii. 9; John xx. 28; 1 John v. 20; Rom. v. 20, 21; ix. 5; Heb. i. 8.

PROP. II. Heb. ii. 10, 11; John v. 27; viii. 40; 1 Tim. ii. 5; Rom. v. 15, 19; 1 Cor. xv. 21; Rom. i. 3; ix. 5; Acts xiii. 23; Luke ii. 52; Matt. xxvi. 38; Luke xxiv. 37—40.

PROP. III. Rom. i. 3, 4; ix. 5; John vi. 62; viii. 14; iii. 11—13; Heb. vii. 28.

PROP. IV. In making this known, inspiration declares, (1.) That in the incarnation *the Son of* GOD *became* MAN, ὁ λογος σαρξ εγενετο, John i. 14. (2.) Hence that the self-same Redeemer who is God, is likewise man. Observe, for example, the way of speaking in

Hebrews i., where, to him who, verse 8, is called God, it is said, verse 9, "*Thy* God hath anointed thee," &c.; and, (3,) That, on the other hand, the self-same Jesus who is man is LIKEWISE GOD, Rom. i. 3 compared with chap. ix. 5: not simply (as taught by the heresy under notice) a man in whom God dwelt, but hypostatically and really himself GOD.* So to Jesus Christ, as the Christ, the attributes and perfections of the Deity are ascribed as personally his own; while actions, states, and properties which physiologically belong to human nature, are predicated of his Godhead; just as when qualities or things are affirmed of an entire man, which belong only to his soul, or only to his corporeal frame. In this manner of speaking revelation declares, that the individual person who was flesh was also God; that He who was subsisting (ὑπαρχων) in the "form of God, became obedient to the death of the cross;" (Phil. ii. 7;) that the Lord of Glory was crucified, and the Prince of Life was killed. In a word, He "who was the brightness of the Father's glory and the express image of his person, and upholding all things by the word of his power," He it was who "BY HIMSELF purged our sins." (Heb. i. 3.) A passage to which, as an eminent expositor † remarks, the hypostatical union is the only key: "For of whom does the apostle speak, when he says, 'When he had by himself purged our sins,' but of him who is 'the brightness of the Father's glory, and the express image of his person?' He, 'by himself, purged our sins;' yet this was done by the shedding of his blood." In that higher nature, how-

* Col. ii. 9. "For in him dwelleth all the fulness of the Godhead BODILY;" that is, really and substantially. Σωματικως· *Verè*, (says GLASSIUS,) *perfectissimè......Est inhabitatio illa et unio personalis.*

† Rev. R. WATSON. To the same effect CYRIL of Alexandria: "The Divine Logos is immortal in his own nature. He is life itself; but because the body, which is his own, suffered, we say that he himself suffered and died," &c.—*Epist.* 2, *ad Nestor.*

ever, he could not suffer death; and nothing could make the sufferings of his humanity a purification of sins by *himself* but such a union as should constitute *one person.*

The matter thus brought into controversy was, it will be seen, very far from a mere question of words; but one which enters essentially into the *modus operandi* of the ATONEMENT itself.

A careful study of the foregoing scriptures will also show how accurately the church of England has enunciated the true doctrine on the Person of our Saviour in her second Article: "The Son, which is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that the two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man." These terms are perfectly accordant with those of the great Confessions of antiquity. So the Creed called the Athanasian: "We believe and confess, that our Lord Jesus Christ, the Son of God, is God and man. God, of the substance of the Father, begotten before the worlds; and man, of the substance of his mother, born in the world. Perfect God, and perfect man, of a reasonable soul and human flesh subsisting; who, although he be God and man, yet is not two but one Christ; God, not by the conversion of the Godhead into flesh, but by taking of the manhood into God: one altogether, not by confusion of substance, but by unity of person. For, as the reasonable soul and flesh are one man, so God and man are one Christ." And in like manner the fathers of the council of Chalcedon: "We confess, with one voice, one only and the same Jesus Christ our Lord; the same perfect in Godhead, perfect in manhood; truly God and

truly man, the same composed of a reasonable soul and a body: consubstantial with the Father as to the Divinity, consubstantial with us as to the humanity; in all things like us, sin excepting.........One only Son Jesus Christ, the Lord, in two natures without confusion, without change, without division, without separation; the union making no difference in the natures; but, on the contrary, the property of each is preserved, and concurs in one sole person and one sole hypostasis; so that he is not divided nor separated into two persons, but is one sole and only Son, the God-Word, our Lord Jesus Christ."*

Now Nestorius maintained that the man Jesus, born of the holy Virgin, was ANOTHER PERSON from the Divine Word, who dwelt in Him. He regarded the visible Christ, not (by reason of a substantial union with the Deity) to be Θεος, "God," but *ανθρωπος θεοφορων*, "a man bearing God." He did not acknowledge the ἑνωσις, or "adunation" of the two natures in Jesus; but taught that the union of the Godhead with the humanity was *κατα παραστασιν*, "by a species of intimate companionship;" *κατα χαριν και ευδοκιαν*, "by grace and good-will;" *κατα ταυτοβουλιαν και ενεργειαν*, "by oneness of sentiment and operation;" and *κατ' αξιαν και ισοτιμιαν*, "by an elevation of the human nature to a participation of divine dignity." The fact of the incarnation, in his view, did not consist in the *natural* and substantial union of the Divine Word with the manhood, but the inhabitation of the Word in the human nature of Jesus, as subsisting by itself; a simple indwelling, as a God in a temple. The early Syrian followers of Nestorius were fond of illustrating this kind of union by a variety of analogies; as that, for example, between the monarch and the purple robe; or that of the fire with iron heated red; or a vestment with the body of the wearer; or the

* *Vide* EVAGRII *Hist. Eccl.* lib. ii. cap. 4.

diadem with the head; or the king with his ambassador; or friend with friend. According to them, it was like the union between the faculty of thought and the voice or the writing which gives it expression; or the sun and the mirror, which becomes itself an orb of glory by his rays; or the pearl and the eye, which catches its image; or the signet with the wax, or the ring with the finger: all forms and modes of union that, it will be observed, are either accidental or conventional, or moral, or affective, and not essential, hypostatic, or substantial. Hence, also, such words in their language as ܐܘܣܝܐ *usia*, "substance;" ܐܝܬܘܬܐ *ithutha*, "essence or existence;" ܟܝܢܐ *kyona*, "nature;" ܩܢܘܡܐ *knuma*, "hypostasis or person," when used in reference to Jesus Christ, they were accustomed to express in the *dual* number, as declaratory of their belief, that in him these things were twofold; while ܦܪܨܘܦܐ *parsopa*, "person, or visible appearance;" ܨܠܡܐ *tsalma*, "image;" ܨܒܝܢܐ *tsebyona*, "will;" ܡܥܒܕܢܘܬܐ *mab'donutha*, "operation;" ܚܝܠܐ *chaila*, "power;" ܫܘܠܛܢܐ *shultona*, "authority;" were put in the singular, as indicating the truth of their oneness in the Being of our Lord.

But, from the doctrine of Nestorius it would obviously follow, first, that Jesus Christ is not God, but only the receptacle of the Deity, in whom he dwells as in a temple. Secondly, that the statements of scripture which ascribe to his human nature attributes, names, and actions, which are predicable of the Godhead only; and which affirm things done or suffered by the manhood to have been accomplished by the Godhead;* are unworthy of being regarded as literally true. Thirdly, that the death of Jesus Christ upon the cross, was not the

* As in Acts xx. 28.

death of a divine person, nor, on that account, an adequate, because infinitely available, atonement for human guilt. It would also result, fourthly, that the worship offered to Christ as to a person who is in himself worthy of supreme honour and adoration, implies a Quaternity, instead of a Trinity, in the persons of the blessed Godhead; all of them conclusions from which the thoughtful Christian would turn with the strongest disapproval.

We are not to suppose that Nestorius had the slightest inclination to follow out these consequences of his system, for the deadly errors involved in them were evidently his abhorrence; yet, by a not unparalleled tenacity in holding fast a favourite error, with a steadfastness of purpose in rejecting others which claimed a necessary kindredship with it, he still maintained a deeply-sincere and openly-avowed communion with the faith of the universal church, on all the other verities relating to the salvation of mankind. He held the personal distinction in the Triune Essence against the Sabellians. He did not, with Arius, regard the Son as inferior in nature to the Father; nor maintain, with the Docetæ and the Gnostics, that his humanity was merely phantasmal; nor, with Apollinarius, that he had but the exterior of our nature; nor, with Paul of Samosata and others in after-days, that he was a perfect man, and only a man. But Nestorius fell, notwithstanding, into a great and grievous heresy. He denied the Son, not indeed in his divine and eternal pre-existence; but in that his perfect and incarnate character, in which only he could become the Saviour of our race; an error which, without judging of its remote results in this particular instance, must be seen to possess tendencies which, if yielded to by any mind, will lead it at once to hopelessness.

IV. CONTROVERSY. COUNCIL OF EPHESUS.

Cyril, then bishop of Alexandria, a man whose distinguished capabilities of intellect and brilliant theological learning were counterbalanced to a melancholy degree by much that has the semblance of malignity of temper and an overbearing love of power, appeared as the opponent of Nestorius and the champion of the orthodox faith. In a series of epistles to the monks of Egypt, to Nestorius himself, to Celestine, bishop of Rome, (who likewise took an active part in the defence of the true doctrine,) and to the emperor Theodosius, he laboured with great ability to overthrow the portentous heresy and to restore tranquillity to the church.

The spirit of controversy was now universally in the ascendant, and manifested itself in those excesses of bad feeling by which the charities of religion have been sacrificed, times without number, to the pride and obstinacy of the human heart. To bring this state of things to an issue, the emperor, at the request of both parties, summoned the celebrated council of Ephesus, which opened in the church of St. Mary, in that city, in the June of the year 431, with the presence of a hundred and fifty-eight bishops. Arcadius and Projectus, bishops, and Philip, a presbyter, attended as the legates of Celestine. Theodosius had deputed, as his own ministers, the counts Irenæus and Candidian, both imbued with the opinions of Nestorius. The bishops of the Syrian churches, however, had not presented themselves. Under the influence and conduct of John, metropolitan of Antioch, (who was actuated both by dislike to Cyril and by partiality for Nestorius, though he had not committed himself to the doctrine of that prelate,) and reluctant to participate in the deposition of one endeared to many of them by the ties of country and early association, they purposely

delayed their arrival at Ephesus till an advanced period of the council. On the opening of the transactions, Nestorius, who had taken up his residence in the city, was three times formally cited to appear; but alleging his determination to await the arrival of John and the oriental bishops, he refused the summons, in which he had the concurrence of the emperor's representatives. This determination being found unalterable, the council, having discussed the dogma that had brought them together, and taken a review of the controversial proceedings issuing in the crisis then pending, pronounced the doctrine of Nestorius to be heretical, and deposed him from his episcopate. Five days afterward, John of Antioch made his appearance, attended by forty-two bishops; among whom we find Alexander of Apamea, John of Damascus, Dexian of Seleucia, Alexander of Hierapolis, and the eminent Theodoret of Cyrus. These immediately announced their dissent from the decision of the council; and, in a synod held apart by themselves, deposed Cyril, and Memnon, bishop of Ephesus, and anathematized the twelve propositions* of the former as unsound. There followed upon this a wearisome series of contention and intrigue, in which all that was dignified in the episcopal character was forfeited, on both sides, by the indulgence of personal animosities. The imperial counts, who took a decided part with the Eastern bishops, intercepted the letters of the council to Theodosius, and, by *ex-parte* statements, so filled the mind of the emperor with misapprehension and ill-feeling, as to induce him to consign Cyril to prison. A letter, however, from the orthodox, conveyed by a messenger who made his way to Byzantium in the disguise of a mendicant, with the epistle enclosed in the hollow of a cane, gave Theodosius, at length, a true exposition of the case.

* See the note at the end of this article, page 133.

At the same time the arguments of the orthodox at home, and the intercessions of the empress Pulcheria, produced a change in his views, which resulted in the ratification of the decrees of the general council. Nestorius himself was restricted at first to his ancient monastery of St. Euprepius, at Antioch; but, on the further spread of his sentiments, he became the victim of an unrelenting persecution, by which, deprived of his property, he was banished to the oasis on the confines of Libya, where, after many painful vicissitudes, he died in great bodily misery in the year 436.

V. PROGRESS OF THE SCHISM.

In tracing the developement of Nestorianism among the Eastern churches, we must first call to mind the influence exercised over their divines by the writings of Theodore already referred to. He was the favourite doctor of the age; and the bias he had given to the opinions of Nestorius was communicated as well to those of his Eastern contemporaries who were conversant with the Greek language. Hence the partiality for Nestorius displayed by them, even before the council of Ephesus. Thus, on the publication of the twelve chapters or anathemas of Cyril, John of Antioch, ostensibly shocked at the strong language in which that writer had expressed himself, and apprehensive of a tendency in some of them to the error of Apollinarius, directed two of the bishops of his province to draw up formal replies to them. One of these was done by Andrew of Samosata, whose production received the approval of his episcopal brethren in a provincial synod, thereby already committing themselves to the side of Nestorius. The other was by Theodoret of Cyrus, a small diocese in the Euphratensian Syria; a divine no less celebrated for his piety and beneficence, his various erudition and powerful talents, than

for his indefatigable labours and extensive usefulness. To each of these treatises, Cyril published methodical and ample answers: first, stating his own thesis; then, the strictures of his antagonists; finally, his refutation of them. This work was translated into Latin, for the use of the Western church, by Marius Mercator.

Then, subsequently to their return from the general council, the dissentient bishops met in synod at Antioch, and wrote to the emperor, declaring their abhorrence of the twelve articles of Cyril, and praying him not to suffer them to be taught in the churches.* They also separated from their communion Rabbula, bishop of Edessa, who, though at first disposed to coincide in their opposition to Cyril, had latterly given in his adhesion to the doctrine of that father. About the same time, also, Theodoret (who, however, in after-days, became reconciled to the orthodox party) wrote his five books on the Incarnation, in defence of the views of Theodore and Nestorius, and a Letter of Consolation to the numerous people of Constantinople, who retained their attachment to the deposed patriarch.

At length a compulsory reconciliation was effected, in obedience to the imperative commands of Theodosius, between Cyril and John. But whatever concession was requisite to the accomplishment of such an occurrence, was made by the bishop of Antioch. As for Cyril, while he gave explanations of some topics in his writings on the controversy, disavowed the false constructions which had been put on them by his adversaries, and professed his forgiveness of the contumelies he had endured from them, he remained unalterable as to any principle involved in his twelve articles. John of Antioch, on the other hand,—whether as a man who had not decidedly adopted the opinions of Nestorius, but had kept till then his

* BALUZ. *Synod.* cap. 39. FLEURY, xvi 150.

judgment in suspense, and was at last satisfied by the explanations of Cyril; or as one willing to sacrifice points of doctrine for the peace of the church; is still problematical,—met the wish of the emperor and the demands of his adversary, by acknowledging the orthodoxy of Cyril's doctrine, the justice of the deposition of Nestorius, and the validity of his successor's ordination, and by anathematizing the Nestorian dogma. In this measure several of the bishops of his province concurred; while, to others, the conduct of John was a subject of surprise and indignation. Some of the latter held a council at Anazarba, where they confirmed the pretended deposition of Cyril at Ephesus, and pronounced excommunication upon all who should hold communion with him till they had condemned his twelve obnoxious articles, which they affirmed it to be their own determination to resist to the death.*

One of the vigorous measures of the emperor to accomplish an universal harmony of doctrine, was the expulsion of recusant bishops from their sees. In consequence of this measure, we find, in the year 436, nine of the Asiatic prelates deprived of their charges and driven into exile. Two of these were metropolitans; Alexander of Hierapolis, who was sent to the mines of Tamothis, in Egypt; and Eutherius of Tyana, who, banished to Scythopolis, and driven afterwards from thence, died at Tyre. The steadfastness of these confessors gave a still greater prominence to the cause for which they suffered.

Meantime, in Cilicia, the scene of the more direct influence of the opinions of Diodorus† and Theodore, the

* Baluz. *Synod.* cap. 113.

† Diodorus of Tarsus, metropolitan of the first Cilicia, and master of Theodore of Mopsuestia, wrote on the scriptures at large, on the Trinity, and the Incarnation. His works are stated by Ebed Jesu to have been sixty in number, but none of them remain.

new doctrine was gaining an established ascendancy. Here the leading men of the party were employed in multiplying and circulating copies of the works of those two bishops; who, although the primary authors of the heresy for which Nestorius suffered, had, nevertheless, died in communion with the church, and were, therefore, still possessed of the authority of catholic doctors. By this measure it was attempted to remove the odium of heterodoxy from the memory of Nestorius; and to show, that the sentiments for which he had been deposed were not peculiar to himself, but had been maintained before him by the greatest divines, whose names were still sacred among the faithful; and that, in effect, the exiled patriarch was a confessor for the ancient truth once delivered to the saints. Following up this enterprise, they translated, with consummate diligence, those works of Diodorus and Theodore which bore upon the subject, into Syriac, Persian, and Armenian, and spared no pains to insure them circulation among the Christians of those communions. This was a measure which gave no small vexation to the orthodox clergy in those parts. One of the latest acts of Rabbula of Edessa, then blind with extreme age, was to anathematize the works of Theodore in the public congregation, and to dictate a letter to St. Cyril, expressive of his grief and alarm that Nestorianism was striking its roots so deeply in the East.

Not a few also of the friends and disciples of Nestorius, who had been proscribed by the imperial severities, found refuge in Mesopotamia and Persia; where, under the Persian government, they obtained more than mere toleration. Patronized by the royal favour, their party soon acquired a predominance over the orthodox. They obtained possession of the churches, and employed this advantage in moulding to their opinions the sentiments of the multitude. Iba, the successor of Rabbula in the see

of Edessa, and Acacius, Paul, Maraba, Joseph, Ezekiel, and other archbishops of Seleucia, gave the influence of their high station to the cause; the eminent recluses of the monasteries of Beth-aven and Mount Izla employed the labours of the pen in its service; while Barsuma, Narses, Maanes, and other professors at the great theological schools, imbued with their favourite doctrine the fountains of religious instruction.

VI. NESTORIANISM TAKES A CHURCH-STATUS.

In the year 498 the archbishop or *catholicos* of Seleucia and Ctesiphon assumed the title of "patriarch of the East," or of the Orientals; and from henceforth the various bishoprics under his jurisdiction constituted a distinct anti-Byzantine communion, one of whose peculiar features was the maintenance of the Nestorian tenet.* This communion, though universally distinguished by the denominative "Nestorian," has, nevertheless, constantly disclaimed it. Their sentiment upon this point is thus expressed by Ebed-Jesu, one of their metropolitans: "They are unjustly and injuriously called Nesturoyee; whereas Nestorius was never their patriarch, nor did they even understand the language in which he wrote; but when they heard how he defended the orthodox truth of two natures and two persons in one Son of God and one Christ, they gave their confirmation to his testimony, because they themselves had entertained the same doctrine. So that it may rather be said, that Nestorius followed them, than that they were led by him."† And

* *Quum Antiochenum patriarcham dicant ab orthodoxâ fide post Nestorii depositionem defecisse, ejus prerogativam volunt ad Seleuciensem episcopum, qui antea ei subjacebat, integrè et plenè translatam fuisse; eò scilicet quia, ut effutiunt, illibatam ille fidem quam Nestorianam esse dicunt conservavit.*—Asseman.

† Ebed-Jesu *in Margarita*, pars iii. cap. 2.

to the same effect Jesu-jabus, of Nisebin: "The name of Nestorius still adheres to us on account of [the similarity of] his sentiments [with our own;] nevertheless, the most ancient apostolical religion has been ours from the age of the apostles themselves, who instructed the East, and has never been changed."*

[This aversion from their general denominative is continued to the present day. "Nestorian," says the late Dr. Grant, a Missionary to the East, "is a name disliked by the people thus designated. They rarely apply it to themselves, and they are averse to have it applied by others. The reason which they assign for objecting to the use of this name is, that they never derived either their doctrines or their rites from Nestorius. They reverenced him for raising his voice against the worship of images, and against the prevalent use of the title of 'mother of God.'"]

VII. EXTERNAL VICISSITUDES.

Among the Zoroastrite monarchs of Persia, Firuz and Chosroes Nuschirouan were distinguished for their patronage of the sectators of Nestorius; not indeed from any favourable inclination for Christianity, but through a spirit of dislike to the Byzantine emperors. They recognised the patriarchal dignity in the person of the bishop of Seleucia and Ctesiphon, and treated with him as the head of the Christian church in their dominions. But the general conduct of those princes towards the followers of Jesus was governed by caprice, or rather by a practical dislike of their religion, which could only be intermitted by the occasional requirements of political expediency. The experience of the church alternated therefore between tranquillity and suffering, more or less severe, just as the

* Jesu-jabus *apud* Assem. *Bib. Orient.* tom. 2.

regnant power was actuated by fitful kindliness, political craft, or an undisguised hatred and intolerance.

In one of the latter seasons, under the persecutions of Abruizius, the patriarchal see was vacant from A. D. 608 for twenty years, till re-established by the elevation of Jesu-jabus, of Gadala. He superintended the church till the year 647, and saw the last of the kings of Persia, and the subversion of their empire by the Arabs.

The brevity of these sketches permits us only to allude incidentally to the events of that memorable epoch. The character of the great Arabian impostor, his vast purposes, and his immense success, are matters with which the reader is already conversant, or which may be commanded by recourse to some of the beautiful narratives with which our literature is so amply furnished. The religious and political condition of the world at the beginning of the seventh century, was every way favourable for the triumph of an enterprise like that of Mahomet. The day-glory of Rome had long ago retired, and the feeble twilight which still glimmered in the Byzantine empire was fast giving place to an endless night. The power of Persia, too, was in its last stages of decadence. An universal degeneracy of manners had corrupted the mass of society; while, among the eastern Christians especially, a multitude of minds, by the incessant agitations of controversy, had become in a manner bewildered and doubtful of truth, or prepared to comply with any system which was rendered attractive by the inducements of carnal interest, or formidable by the terrors of oppression. But such was Mahomedanism. Armed with a hideous and irresistible power, which gathered strength with the acquisitions of each passing year, it could inflict a summary ruin on its opposers; while, on the other hand, it proffered repose from the conflict of the mind, participation in new causes of temporal prosperity, and the fruition of eternal

pleasures in the life to come. The result is history. The submission of Arabia was but the prelude to more rapid and far-reaching successes; and one triumph prepared the way for another, till the idea of absolute empire over the minds and fortunes of the human race at large had ripened in the breast of the adventurer into a steadfast expectation.

The first khalifs vigorously followed up the aggrandizing projects of their founder. The system rose at once to a hiero-military despotism, the more undeniably authoritative in the apprehensions of its victims, by the supposed sanction of the Deity. The Islamite armies went forth from victory to victory. With "hell behind" them and "paradise before," and with the inducements of rapine and indulgence to fill up the interim, they accomplished the predictions of the apocalyptic vision, (which had foreshown this calamity from the first,) and became the scourges of the world. The Arabian wastes, the fertile hills and plains of Syria, the holy places of Palestine, the imperial magnificence of Persia, formed but the nucleus to a still wider dominion. The multitudinous peoples of northern and eastern Asia, with the best portions of Africa, confessed the mission of the prophet, while the last pale splendours of the old philosophy in its final asylum in Egypt, went out at the presence of the crescent. In a word, the Saracenic empire, at the commencement of the eighth century, extended from the Indus to the Pyrenees.

The choice of a successor to the arch-impostor had been a bone of contention among his chief adherents. Abubekir, one of his fathers-in-law, took the precedence of Ali, the husband of Fatima, Mahomet's only surviving daughter, and assumed the title of khalif, or vicar of the prophet. Many of the territorial acquisitions of the empire were won in his days, and those of Omar and

Othman, within twenty-five years after the establishment of the khalifate. On the assassination of Othman, Ali attained the throne; but from the long-expected dignity he was soon struck down by the hand of a murderer employed by Moawiyah, who rendered the khalifate, hitherto elective, hereditary in his own family, the Ommiades. They held that power about a century; when, in the reign of Merwan II., the sect of Ali, steadfast to their ancestral partialities, succeeded, in 750, in transferring the supremacy to Abul Abbas, one of his descendants, who became the first of the celebrated dynasty of the Abbassides. Almansor, his brother and successor, distinguished himself by the foundation of Bagdad, destined in the times of his descendants to be the emporium of the East. One of the most celebrated of this line of princes was Haroun Al Raschid, who, as leader of the armies of the khalif Al Mahadi, had already rendered his name formidable to the western world by his victories over the Greeks; and, on his accession to the throne in 786, became the munificent patron of civilisation, and made the court of Bagdad the palace-home of science and literature. To Almamon, who followed him, belongs also the character of a beneficent and paternal ruler. But the khalifate had now reached its meridian brightness, which was almost immediately impaired by the commencing tokens of decline. Even in the days of Haroun, the territorial integrity of the empire was broken by the extensive rebellions of the Aglabites and Edressites. The political character of the khalifs began also to deteriorate. Motassem, who followed Almamon, excited dislike by the employment of a personal guard of Toorkish or Tartar soldiers, who, as in similar instances, becoming a privileged and formidable power, arrogated to themselves the disposal of the sceptre, and drenched the throne of the Abbassides with blood. Then, as a religious

fabric, Mahomedism was increasingly agitated and rent by the strife of opposing parties, who, true to the spirit of their system, appealed to the arbitrement of the sword, and demonstrated the correctness of their doctrinal opinions by the superiority of martial prowess. In this way the Karmates upheld their sectarian predominance by an army of a hundred thousand men. The nominal chiefs of the unwieldy and wavering empire, hidden in luxurious seclusion, made few and ineffectual attempts to uphold their estate, and prevent the ultimate ruin. In 910, an Arab of Yrak, said to have descended from Fatima, (daughter of Mahomet,) effected a revolution in Africa and Sicily, and was acknowledged as Emir Almoumenin, or prince of the faithful, by the Moslemin of those countries. This dignity passed to his descendants, the dynasty of the Fatimites; one of whom, in 969, made the conquest of Egypt, built the city of Al Kaira, (the victorious,) and consolidated a monarchy which resembled for a season the by-gone brilliancy of the Persian Abbassides. Meantime at Bagdad the khalifate had been divested in reality of its temporal power, retaining only the executive of the pontifical office; and from thenceforward the secular importance of the vicar of the Prophet became a mere shadow. The coinage bore his superscription, his name was recited in the public prayers, and he was revered as the head of the religion of Islam; but the nations who had once paid homage to the kingly sceptre of the more vigorous of his predecessors, had now rulers of their own, who, though theoretically holding their investiture from the khalif, were substantially so many independent princes.

Such were the men under whose tyrannical yoke the Nestorian church dragged through a succession of weary centuries. On the first setting up of the Saracenic power, the patriarch Jesu-jabus succeeded in obtaining

the guarantee of protection and religious liberty for the Christians, on condition of their paying a certain tribute.* From Omar he subsequently received a diploma of a more favourable character, by which the tribute was remitted ;† and these immunities were afterwards confirmed to his successor Mar Ema, by the khalif Ebn Abi Taleb, in a charter, expressive of high esteem for the Christian religion, its saints, priesthood, and worship. When the city of Bagdad became the oriental metropolis, about 762, the Nestorian patriarch transferred thither his ecclesiastical see, where it continued during the existence of the khalifate. In fact, some of the earlier Mahomedan princes carried their good-will towards the Nestorians beyond mere protection ; a circumstance which has been dubiously accounted for by the assistance which the prophet himself is said to have received in the concoction of his theology from a so-called Christian of that communion. Be this as it may, the Nestorians enjoyed, in several ways, the preference of the khalifs, who favoured their commerce, employed them as secretaries and physicians, and raised some of them to municipal dignities. But these instances of patronage were not likely to continue ; and under the dominion of the Saracens, which endured for six hundred years, the church had to maintain its existence through innumerable vicissitudes and trials.‡ Its collective history during those long years of bondage, is one of determined perseverance and of admirable zeal for the extension of the gospel under the almost habitual experience of complicated oppression and injury, from

* Bar Hebræus, *Chron. Syr.* † Mares *in Vita Maremæ.*

‡ Under the persecuting reign of Almahadi, for example, cruelties were inflicted on the followers of Jesus more frightful than those employed by the Heathens of the first ages. There were Christian women, who received a thousand lashes each, with thongs of bulls' hides, and who yet held fast their profession.

the fickleness and often relentless cruelty of the reigning potentate, the avarice of local rulers, the malignity of the Islamite doctors, and the immitigable hatred of the Mahomedan people at large to the Christian name. When we consider the terrible ordeal through which these communities were called to pass, and in the endurance of which myriads of families, through successive generations, with the certainty that, to abandon the faith of the cross, would insure secular freedom, and advance their prosperity, preferred, nevertheless, to maintain their integrity in the bearing of incessant hardships from the tyrants who at times poured out their blood like water, and ordinarily made their tenure of life itself a matter of tribute; the cause of wonder is, that the church was not utterly worn out, and the name of Christianity wasted from those regions of the earth. Nor can we regard its sustentation from age to age, under circumstances so adverse to its very existence, in any other view than as a standing miracle of grace, a visible confirmation of the Redeemer's promise to his church, that "the gates of hell should never prevail against it."

[From the establishment of the Nestorian patriarchate till the taking of Bagdad by the Tartars in 1258, that body was governed by the following patriarchs in succession; namely, Acacius, in 499, Babæus, Silas, Narses, Elisæus, Paul, Mar Aba I., Joseph, Ezekiel, Jesu-jabus I., Sabarjesus I., Gregory, Jesu-jabus II., of Gadala; Mar Ema, Jesu-jabus III., of Adiabena; George I., John, Ananjesu I., Salibzaka, Phetion, Jacob II., Jacob III., Ananjesu II., Timothy I., Joshua bar Nun, George II., Ananjesu III., Abraham I., Theodosius, Sergius, Enos, John II., (bar Narses,) John III., John IV., Abraham II., Emanuel, Israel, Ebedjesu I., Mares, John V., Jesu-jabus IV., Elias I., John VI., Sabarjesu II., Ebedjesu II., Machicha I., Elias II., Barsuma, Ebedjesu III., Jesu-

jabus IV., Elias III., Jaballaha II., Sabarjesu III., Sabarjesu IV., Machicha II., in 1257.* The names of these venerable men, who maintained so nobly a perpetuated testimony to the truth of Christianity during those ages of hardship and terror, are recorded upon these humble pages, because I am not aware that they have hitherto had a registry in our English ecclesiastical literature.]

VIII. MISSIONARY ZEAL OF THE NESTORIANS.

While thus engaged on the one hand in struggling for existence at home, the Nestorian church was indefatigably employed on the other in extending the knowledge of the gospel in distant lands. With an heroic charity, which breathed the spirit of the first evangelists, and proved her apostolical descent, she sent forth a sustained succession of missionaries and pastors, who should announce the kingdom of God, and extend the foundations of his church, in the regions beyond her. It is remarkable that these enterprises were carried on with the greatest vigour, at the time when the Mahomedan power was putting forth its matured antagonism to the religion of Jesus: so true is it, that our spiritual force is often developed in seasons of great natural disadvantage; and that, as the inspired writer expresses it, "When we are weak, then we are strong." And thus, this oriental church, though undergoing so "great a fight of afflic-

* The earlier bishops of Seleucia and Ctesiphon, are given as follow. The list begins with the apostle of the East; but, properly speaking, Mares, the fourth in order, was the founder of that church, as we have already seen. Thomas, apostle; Adæus, Achæus, Mares, (*ob. an.* 82,) Abres, Abraham, Jacob, Achadabues, Schiachlupha, Papas, Simon bar Sabœ, (martyr A. D. 330,) Sciandosth, Barbaseminus, Tomarsa, Cajuma, Isaac, Achæus, Jaballaha, Maanes, Marabocht, Dodjesu, Babæus, A. D. 485.

tions," still had grace to hold aloft the standard of the cross to the sight of the nations, and, like the mystic witnesses of the Apocalypse, "to prophesy," though "in sackcloth." "In the East," says Mosheim, in his account of the seventh century, "the Nestorians, with incredible industry and perseverance, laboured to propagate the Christian religion from Persia, Syria, and India, among the barbarous and savage nations inhabiting the deserts and the remotest shores of Asia; and that their zeal was not inefficient, appears from numerous proofs still existing. In particular, the vast empire of China was enlightened by their zeal and industry." What had been done previously may be gathered from the statement of Cosma Indicopleustes, a writer of the sixth century, (quoted by Assemannus,) who speaks of there being in that day (A. D. 540) a multitude of Christians in Persia, Taprobana, India, and Arabia Felix, that were subject to the *catholicos* or patriarch of the Nestorians, from whom their bishops received ordination. Cosma speaks of him as accustomed to send bishops or other clergy to Calliana, Malabar, and the isles of Silan and Socotora; and moreover says, that among the Bactrians, Huns, other Indians, Persarmenians, Medes, Elamites, as well as in the whole Persian empire, the Christians were considerable for their numberless churches, their martyrs, and their monastic institutions.

Of these great missionary undertakings the details have not come down to us. The foreign evangelical agencies of our happier times receive a record which is destined to guide the ecclesiastical historian in the distant ages of futurity. But in the days of which we speak, no such accounts were maintained, or they have perished with the great mass of Syrian literature. But with respect to the Nestorian missions to China, some idea may be obtained from the celebrated tables discovered in 1625 in the pro-

vince of Shen-si; which, engraven in the year 780, constitute a memorial of the names of the principal missionaries, the leading doctrines they promulgated, and the success which attended their labours. Descriptions of this remarkable monument, which exhibits almost the sum of our knowledge on the subject it commemorates, may be found in Kircher's *China Illustrata,* and in the works of Assemannus, Du Halde, the abbé Le Compte, and the "Indian Church History" of Mr. Yeates.* These accounts show, in substance, that in 1625, at Sin-gan-fu, a large city on the Yellow River, and capital of the province of Shen-si, there was discovered a table of marble, ten feet in length, and five broad, which had been buried under the ruins of some building. On the upper part, which is pyramidal, appears the figure of the cross. The inscriptions are in Syriac and Chinese. The Chinese title shows that the stone "was erected to the honour and eternal memory of the Law of Light and Truth, brought from Ta Cin, (or Syria,) and promulgated in China." The body of the inscription, also in Chinese, contains seven hundred and thirty-six characters, divided into twenty-one sections, or verses. These, after giving a summary of the leading facts of the gospel, record that a Syrian missionary, named Olopwen, "came from Judea to China in the year of our Lord 636, having escaped great dangers both by sea and land. The emperor, when he heard of his arrival, sent his *kolau* to meet him so far as to the suburbs of the imperial city, with orders to conduct him to the palace. When he came thither, his law was examined, and its truth acknowledged; and the emperor made an edict in his favour. He then ordered a

* The authenticity of this monument has been shown by RENAUDOT, in his work on "Certain Ancient Relations concerning India and China," Paris, 1718; and in the eleventh of LEBRUN'S *Dissertations Historiques et Dogmatiques sur la Messe.*

church to be built, and named one-and-twenty persons for the service of it."

The remaining sentences "form a sort of chronicle of the design, labours, progress, and success of the mission, from its first arrival in China to the time of the erection of the stone; namely, from A. D. 636 to 780." In this way it commemorates, (i.) The commencement of the mission in the reign of the emperor Tai-cum, A. D. 636. (ii.) An imperial edict passed in favour of the Christian religion, in the twelfth year of that monarch, A. D. 639. (iii.) A grant for building a church at the imperial charge, and an appointment of twenty-one attendants. (iv.) The success of the mission under the emperor Cao-cum, son of Tai-cum, who reigned from 650 to 684, when Christianity was promulgated in the ten provinces of China, and churches built. (v.) A persecution in 699. (vi.) A second persecution in 713. (vii.) The happy state of the Christians under the emperor Hiuen-cum, who put an end to the persecution. (viii.) The arrival of a second mission in the country, under the direction of Kie-ho, John, and Paul. (ix.) The emperor So-cum grants for the building of a number of churches. (x.) State of the Christians under the emperor Tai-cum, who reigned from 763 to 780. He was accustomed to "honour the commemoration of our Lord's nativity; he abounded in charity towards all men, and showed an especial regard for the ministers of the sacred law." (xi.) State of Christianity under Kien-cum, or Te-cum, who began to reign in 780. "He was a great favourer of the religion of Usu." (i. e. Jesu, ישוע) (xii.) The date and erection of the stone, that is, the second year of Kien-cum, on the seventh day of the month of autumn, on the Lord's day; in the ministration of Him Ciu, bishop of the church in China.

On each side of the chronicle there is a marginal

register (one in Syriac and the other in Chinese) of the clergy who had been, and were, engaged in the mission, and whose names are arranged in classes or companies, as follow :—

1. Mar Johanan, bishop ; Isaac, Joel, Mikael, George, Mahahad, Christian, Ephrem, Abi, David, Moses, priests.

2. Achaicus, Elias, Moses, Ebedjesu, Simeon, Johanan, priests and monks.

3. Aaron, Peter, Job, Luke, Matthew, Johanan, Jesuema, Johanan, Sabarjesu, Jesudadus, Luke, Constantine, Noah.

4. Adadsaphas, Johanan, Enos, Mar Sergius, Isaac, John, Phuses, Simon, Isaac, Johanan.

5. Jacob, priest ; Mar Sergius, priest and chorepiscopus of Shiangathus ; George, priest and archdeacon of Cum-dan ; Paul, Simeon, Adam, Elias, Isaac, Johanan, Johanan, Simeon, priests.

6. Jacob, Ebedjesu, Jesudadus, priests ; Jacob, Johanan, Sergius, Simeon, Ephrem, Zacharias, Cyriacus, Baccus, Emanuel.

7. Gabriel, Johanan, Solomon, Isaac, Johanan.

Also, Constantine ; Saba, an Ethiopian ; Mar Sergius ; Isaac, Ethiopian ; Paul, Simeon, Adam, priests ; Zuhan, an Egyptian ; Matthew, an Ethiopian ; Anania, a Copt ; Gabriel, Luke, priests ; Susen, bishop ; Jacob, Mahadad, Arius, David, priests ; Asba, an Ethiopian priest ; Abba Syrus, Abraham, Simon, Peter, Luke, Matthew, priests.

At the base of the whole is a subscription in Syriac :— "In the days of the chief father, Ananjesu catholicus, patriarch ; Adam the priest, chorepiscopus and papas of the kingdom of China : in the year of the Greeks, 1092, (A. D. 781,) Mar Jazedbuzid, priest and chorepiscopus of Cum-dan, a royal city, son of the blessed Miles, priest of Balach, a city of Adatchuristan, (Turkestan,) set up this stone monument, whereon is inscribed the dispensa-

tion of our Redeemer, and the preaching of our spiritual fathers, to the king of China. Adam, the deacon, son of Jazedbuzid, the chorepiscopus; Mar Sergius, priest; Sabarjesu, priest; Gabriel, priest, archdeacon, and ecclesiarch of Cum-dan and Sarug."

We have here a memorial of two missions from Syria* to China: the first in the year 636, under Olopwen; (*Aloho punoya*, "The conversion of God;" his ordinary name in Syria was Jaballaha;) the second, headed by Kie-ho, John, and Paul, in 719. We have also a notice extant elsewhere, that, five years previously, a metropolitan had been ordained for China by the patriarch Salibzacha; and further, that in 778, Subchaljesu, a learned monk of Bethaven, having been sent by the patriarch Timotheus, as a missionary bishop to the Dailamites and Gelæ, had, after a course of successful labours in those regions, passed onward into China. And, subsequently to his death by the hands of barbarians on his homeward route, we find the same patriarch appointing two other bishops for the prosecution of the same work. Of the fifteen brethren who had accompanied them, seven were afterwards ordained bishops, some of whom laboured in China, where one became metropolitan.

In a canon of Theodosius, bishop of Edessa, A. D. 800, there is mention of the "metropolitans of China, Hindia, Persia; of the Merozites of Sciam; of the Raziches, the Hariuns; and of Samarcand, who are far distant, and who, by reason of infested mountains and turbulent seas," being prevented from attending the four-yearly convocation with the patriarch, are enjoined to send letters of salutation to him, with their ecclesiastical reports, every six years.

Golius, in his notes on Alfragan, has cited the testi-

* The document says Ta-sin; that is, the country including Syria and Palestine.

mony of an Arabian author of the tenth century, called Abulferaj, who speaks of a monk of Nageran, in Arabia-Felix, who had returned from China in the year of the Hegira, 377, or A. D. 987, whither he had been sent seven years before with five other persons, by the Nestorian catholicos.

Further, Marco Polo states, that he had seen two churches in the city of Cingian-fu, which were built by the Nestorians, A. D. 1274 ; (lib. ii. cap. 65 ;) a fact that certifies their operations as yet continued towards the close of the thirteenth century.

By the labours of these various missionaries, the gospel was diffused through a considerable extent of the Chinese empire. But, as at the time of her primeval call, China "knew not the day of her visitation." The perpetuation of the ministry from other lands was probably interdicted by rulers, as unfriendly to the Christian cause as their predecessors had been disposed to advance it ; while the fidelity of the native converts gave way before the terrors of those impious edicts which rendered the profession of their faith a punishable crime.

This spirit of evangelical enterprise was not extinct in the Nestorian communion, at a period when a sepulchral sleep had fallen upon the entire western church. For, in the tenth century, when "all are agreed," (to use the words of Mosheim,) "that the state of Christianity was most wretched on account of the amazing ignorance, and the consequent superstition and debased morals, of the age, as well as from other causes ; still," says he, "the Nestorians, living in Chaldæa, introduced Christianity into Tartary Proper beyond Mount Imaus, where the people had hitherto lived entirely uncultivated and uncivilized." Thus "the zeal of the Nestorians" (in the picturesque language of one who, himself, alas ! an enemy of the Saviour of the world, pays an inconsistent homage

to the self-sacrificing beneficence of these disciples of his) —"the zeal of the Nestorians overleaped the limits which had confined the ambition and curiosity both of the Greeks and Persians. The missionaries of Balkh and Samarcand pursued, without fear, the footsteps of the roving Tartar, and insinuated themselves into the camps of the valleys of Imaus and the banks of the Silinga."*

The conversion of the powerful Mongul tribe or nation called Karith, on the confines of China, was among the fruits of this enterprising charity. The king of that people, whose residence was at Kara-korum, a city on the river Orchon, about six hundred miles west from Pekin, received baptism, and became the subject of much exaggerated renown in Europe, under the well-known appellation of "Prester" or presbyter John. The true name of this prince was Ung or Avenk Khan, which was equivalent to the title given him by the Syrians, of Malek Juchanon, or king John. D'Herbelot mentions a niece or grand-daughter of Ung Khan, named Sarkutna, who, like himself, was a Christian, and was married to Tuli, son of Genghis Khan, and governed the states of her husband after his death. Abulfaragius, speaking of this princess in his book of "Dynasties," represents her as strongly attached to the faith of Christ, and the friend and patroness of its ministers.

"It is placed beyond controversy," says Mosheim, "that the kings of the people called Carith, living on the borders of Cathai, whom some denominate a tribe of Turks, and others of Tartars, constituting a considerable portion of the Moguls, did profess Christianity from this time onward; and that no inconsiderable part of Tartary, or Asiatic Scythia, lived under bishops, sent among them by the pontiff of the Nestorians." The same writer, in another place, adds, "In Tartary and the adjacent

* Gibbon.

regions, the activity of the Nestorians continued daily to gain over more people to the side of Christianity; and such is the mass of testimony at the present day, that we cannot doubt but that bishops of the highest order, or metropolitans, with many inferior bishops subject to them, were established at that period in the provinces of Cashgar, Nuacheta, Turkistan, Gendæ, Tangut, and others. Whence it will be manifest, that there were a vast multitude of Christians in the eleventh and twelfth centuries in those countries which are now devoted to Mahomedanism, or to the worship of imaginary gods. That all these Christians followed the Nestorian creed, and were subject to the superior pontiff of the Nestorians residing in Chaldea, is so certain as to be incontrovertible."

An idea of the extent of the communion at this period may be derived from the following list of metropolitan sees, each the centre of various bishoprics, and all subject to the patriarch:—1. Elam, of which the metropolitan resided at Grandisapor, in Chusistan. 2. Nisebin, or Soba, in Mesopotamia. 3. Perathmesin, or Bassora. 4. Adiabena and Moussul. 5. Bethgerma and Carach. 6. Halavan, or Halach, on the confines of Media. 7. Persia. 8. Mara, in Korassan. 9. Hara, in Camboja. 10. Arabia. 11. China. 12. India. 13. Armenia. 14. Syria and Damascus. 15. Bardo, or Adorbegen. 16. Raja and Tarbistan, on the Caspian Sea. 17. Dailem. 18. Samarcand and Mavaralnahar. 19. Cashgar and Turkistan. 20. Balkh and Tocharistan. 21. Segestan. 22. Hamaden. 23. Chantelek. 24. Tanchet, or Tangut, a country of Great Tartary. 25. Chasemgar and Nuachet.

"She sent out her boughs unto the sea, and her branches unto the river. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

"Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

"Return, we beseech thee, O God of Hosts, look down from heaven, and behold, and visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down, they perish at the rebuke of thy countenance!" (Psalm lxxx.)

IX. DOCTRINE AND DISCIPLINE.

In proceeding to take a brief survey of the ecclesiastical characteristics of the Nestorian church, it may be observed, that our statements apply principally to its condition in the middle ages; though in several respects they are descriptive of the communion which still survives, in the lowest state of depression, at the present day.

1. RULE OF FAITH.

In the first place, the Nestorian church has always cherished a remarkable veneration for the holy scriptures. Their RULE OF FAITH has been, and is, the written word of God. This they have always had in a translation, (the Peschito Syriac,) held in universal esteem among biblical critics for its oriental origin, unrivalled antiquity, and great faithfulness. I may note, however, upon this topic, that the Nestorians have been accused of interfering with the purity of their New-Testament text, in certain passages which bear upon their peculiar view of the mode of our Saviour's incarnation. The passages in question are,—

Hebrews ii. 9, where the true text of the Peschito has, *Hu gēr Aloho betaibutheh chaloph cūlnosh tēm mautho* :*

* ܗܘ ܓܝܪ ܐܠܗܐ ܒܛܝܒܘܬܗ ܚܠܦ ܟܠܢܫ ܛܥܡ ܡܘܬܐ

"For God himself, in his grace for every man, hath tasted death;" the copies in use among the Nestorians have, *Hu gĕr sethar mĕn Alaha choleph culnosh tĕm mautha*:* "For he APART FROM GOD† for every man hath tasted death." So in the charge of St. Paul to the Ephesian presbyters, Acts xx. 28, they read, "Take heed therefore to yourselves, and to all the flock for whom the Spirit of Holiness hath established you the bishops, that ye should feed" (ܠܥܕܬܗ ܕܡܫܝܚܐ *l'idtheth dameshicha)* "the church of the Messiah, whom he hath purchased with his blood." And, in 1 John iii. 16: "In this we know *his* love towards us, because he gave himself for us." But in this last passage it ought to be remarked, that the name of God, though found in the Vulgate Latin, *(In hoc cognovimus charitatem Dei,)* and supplied in our English translation, is wanting also in the purest copies of the Greek, and in the ancient eastern versions in general.

[While touching on the Nestorian text of the scriptures, it may be added, that their manuscripts are executed either in the large character, termed, *Strongila;* or a smaller one, called by the other Syrians, *Nesturoyee.* The Maronites and Jacobites employ a third alphabet of a more simple and beautiful appearance; that, in fact, in which the language is usually printed. The Nestorians, again, conserve the old method of punctuation, in which, the vowels being absent, the pronunciation is guided by lines above or below the letters. But the rest of the Syrians not only use the lines, but certain figures as well, having some resemblance to the Greek letters, which express the five vowels. This method was

* ܗܘ ܓܝܪ ܣܛܪ ܡܢ ܐܠܗܐ ܚܠܦ ܟܠܢܫ ܛܥܡ ܡܘܬܐ

† ܣܛܪ ܡܢ *sethar men;* præter, excepting, out of, apart from.

first employed by Theophilus, of Edessa, in the eighth century. The earliest manuscript known which exhibits it, is one of about A. D. 861, in the Vatican. As to pronunciation, the eastern Syrians or Nestorians, retaining more of the genuine Chaldean orthoëpy, differ in some respects from the Jacobites and Maronites. While, for instance, the latter pronounce the final olaph as O, the easterns sound it as broad A: thus,—

Nestorians......... ܫܘܠܛܢܐ *shultana,* "authority."
Western Syrians .. ——— *shultono.*

Nestorians.......... ܢܘܗܪܐ *nura,* "light."
Western Syrians .. ——— *nuro.*

In some words they double a letter, which in the western usage is single, thus:—

Nestorians......... ܐܠܗܐ *Allaha,* "God."
Westerns..........——— *Aloho.*

Nestorians......... ܩܕܝܫܐ *kaddisha,* "holiness."
Westerns..........——— *kadisho.*

The entire body of scripture is not found in any Nestorian manuscript, the sacred canon being divided into separate portions, (as the *Oretha,* or Law; the *Mazmuree,* or Psalms; the *Egurtha,* or Epistles, &c.,) and transcribed in distinct volumes, each divided throughout into the sections appropriated for the successive church-services during the year. On these scarce volumes they set an extraordinary value, as their recension of the scriptures has never been printed. Their attachment to the Bible has been a conservative principle to this church, amid the changes and wastes of time in which other Christian communities have disappeared. Those who have visited the modern Nestorians, bear testimony to the perpetuation of the same feature of character. "Of all the native Christians of Asia, the Nestorians are the best armed with rational arguments against the Papists; and their

frequent and generally correct citations from scripture struck the American missionaries with admiration. With the exception of a rare reference to the Apostolical Canons, no appeal was made to the authority of either councils or fathers; and they seemed to feel the force of a citation from the scriptures as an ultimate standard."

2. DOCTRINE.

THEIR adherence to the opinion of Nestorius, already considered, has always been the chief diversity in creed between them and the orthodox church at large. But though, during the first ardour of that controversy, the eastern partisans of Nestorius went further than their master, the language of their later doctors became less discordant with those of other communities. Some writers, as Strozza and Father Simon,* have indeed attempted to prove that the Asiatic Nestorianism is a heresy only in name; but their success in this liberal effort is more than dubious, as the agreement between the systems is only verbal and illusory. The theological reader knows that, in the western church, the leading terms in that discussion, *hypostasis*, "substance or essential being," and *prosopon*, "person," were in general used indiscriminately; [hence such oft-recurring phrases as, *Hypostases seu personæ Trinitatis. Credamus Patrem, Filium, et Spiritum Sanctum, verè differre, ut* supposita *intellectualia seu* personas," &c;] but among the Nestorians it has been otherwise. A personal substance in itself subsisting, they expressed by the Syriac word *knuma*, which thus answered to the Greek *hypostasis;* but while they retained the word *prosopon*, altered to *parsopa*, they always used it with the restricted and definite significa-

* P. STROZZA *De Dogmatis Chaldæorum*, Romæ, 1617. SIMON, *Sur la Creance des Nations du Levant.* This was the opinion also of Luther, Basnage, and others.

tion of a visible *aspect*, or personal *appearance;* a subsistence made manifest in some outward form to the sense of vision. Thus, the flame in the bush at Horeb, they called the *parsopa* of God the Father; and the appearance of the descending dove at the baptism of our Lord, the *parsopa* of the Holy Spirit. With these uses of the terms in discussion, the later Nestorian teachers had no difficulty in affirming a creed which should be verbally concurrent with that of the universal church, namely, that in the Redeemer there were two natures *in one person;* meaning, that in the one personal *appearance* of Jesus Christ was seen the Son of God manifested in the flesh. This would seem at first sight to be sufficiently correct; but on a closer examination, the radical error will still be detected. Whilst admitting the existence of the divine and human natures in the visible person of the Saviour, when pressed with the old *quæstio vexata*, "Were these natures united, and how? by a mere moral consociation? or, so as to constitute, in an ineffable manner, truly and substantially one Immanuel?" though employing the same general phraseology as other Christians, the genuine Nestorian would be probably found to diverge as readily from the truth, as did the most zealous founders of his school.* With these points, however, the common people intermeddle but little. They believe in the Lord Jesus Christ as God manifested in the flesh,

* Yet some of their theologians speak on the incarnation in a manner which it is difficult to construe in any other than in a true orthodox import. Here is a passage from a Nestorian exposition of the Nicene Creed, given by Asseman, in his *Bibliotheca Orientalis*:—"On account of his (the Messiah's) union with the true and substantial Son, we confess one Son." *B'yad chodutheh d'am Bara ithyuya vashrira chad Bara maudeenan.* Thus, too, the patriarch Timothy:—"The humanity of the Messiah, not by nature, but on account of its union with the divine nature, is, and is called, God." *K'ayoneh nashia da-Meschicha kad-lau bak'yona, ella metul chodutho d'am k'yona Alhoia, Aloha ithawai vemethkra'.*

—a divine and only Saviour; while of Nestorius they know little more than that he was a good man, who resisted, to his own ruin, the growing tendency of the Greek church to the idolatrous worship of the Virgin Mary; and as such they honour his name.

2. They hold also, that in our Saviour there are but one will and one operation, which they attribute to, and attempt to demonstrate by, the perfect harmony subsisting between the human nature and that of the Deity within him.

3. In common with the Greek and other eastern churches, they deny the procession of the Holy Spirit from the Son.

4. With these exceptions, the theology of the Nestorians has symbolized upon all the great and essential verities of our faith,—the mystery of the Triune Essence, redemption by the atoning death of Christ, salvation by free grace, and sanctification by the Holy Spirit,—with that of all true Christian churches throughout the world.

5. They have always steadily denounced the doctrine of purgatory, though in the celebration of the eucharist they offer intercessions for the souls of the dead, upon the principle that the merit of the atonement pervades the world of separate spirits, and that an universal import, as applicable to all men, whether in the flesh or disembodied, may be given to the term "world," in John i. 29, and similar passages. But in how much this reasoning lies open to fatal objections, needs scarcely to be pointed out.

6. A great controversy was once maintained among them on the subject of the beatific vision of the Deity in heaven. Some of their expositors held that the intuitive sight of God was, and would be, for ever impossible, not only to the saints in glory, but to angels themselves, and even to the humanity of Christ. But this, as well as a

participancy in the sentiment of Origen on the ultimate restoration of the lost, was a private or unauthorized opinion of various individual divines, but never countenanced by the approval of the church at large.

3. SACRAMENTS.

On the number of the sacraments, the Nestorian writers are loose and indeterminate. According to Ebed Jesu, there are seven, which he thus enumerates: 1. *Kohenutha*, "priesthood, or orders." 2. *Mahmuditha kadish-utha*, "holy baptism." 3. *Meshcha demashich-utha*, "the oil of anointing, or unction." 4. *Kurbona da phagerch vadamch da Mashicha*, "the oblation of the body and blood of Christ." 5. *Chusoya dachothee*, "remission of sins, or absolution." 6. *Chemira kadisha*, "the holy leaven." 7. *Rushema da tsiliba machyona*, "the sign of the saving or vivifying cross."* Whereas the patriarch Timothy† makes them to be, orders, the consecration of churches, baptism and unction, the eucharist, the benediction of monks, the office for the dead, matrimony. To these, in the treatise devoted to them, he adds, in a supplementary chapter, absolution. Several other of their divines, though holding to the number of seven, enumerate them in various ways, substituting some, and omitting other, ceremonies; while others augment or diminish the number, according to their private opinions.

[It appears that the same uncertainty on this point prevails among their descendants. A Nestorian bishop recently enumerated the sacraments as follow: Baptism, eucharist, ordination, consecration of churches, marriage, the consecrated leaven, and consecrated oil: yet another ecclesiastic, of the same rank, gave them as baptism, the

* Ebedjesu *in lib. Margarita*, pars iv. cap. i.

† *De sept. Sacr.* apud Assem. tom. iii. p. 572.

eucharist, ordination, matrimony, burial, the sacred leaven, and confession; admitting, however, "that auricular confession had long been abolished, and with it, of course, sacerdotal absolution."]

The truth, however, is, that the term ܪ̈ܐܙܐ *rozee,* usually rendered "sacraments," has not been used by the Syrians in the closely-defined sense in which the corresponding word is employed in the western church. By their word *rozee,* the Syrians denote certain *mysteries,* or emblematical *signs,* whether given in objects or ceremonial acts, by which analogous spiritual truths are set forth to the mind. As a church, the Nestorians have never had the same doctrine of the sacraments as the later Romanists; though divers individuals among them may have had a leaning towards it. They have no specific service of *confirmation.* *Auricular confession* they hold in abhorrence, and *extreme unction* they have never regarded as sacramental. The only ordinances which, as a church, they consider to have this character, are baptism, the Lord's supper, and ordination. In the administration of the first, they follow a ritual which, according to its *title,* is derived, like their liturgy, from the apostles. But there has never been a vigorous uniformity as to the use of it, or the manner in which the ordinance itself is celebrated. Considering baptism as having the same relation to the Christian dispensation which circumcision bore to the Jewish, the eighth day after the birth of the child is the time ordinarily held proper for its administration. Yet, in numerous cases, this is departed from by postponement The mode also has varied, but has been most commonly that of immersion. Anointing the baptized with holy oil immediately follows the ordinance, and is considered an indispensable accompaniment.

With respect to the eucharist, while as a church they

are certainly opposed to the dogma of transubstantiation, there have been occasionally among them divines who have propounded it in no questionable terms. Ebedjesu, for example, metropolitan of Soba in the fourteenth century, teaches it in the grossest manner. "Whensoever," says he, "we come to these mysteries, we meet with Christ himself. We bear him in our hands, we embrace him, and, by the same reception (of him), we are united with him. For his sacred body is commixed with our bodies, and his precious blood is mingled with our own. For, by faith, we know that the body which is in heaven is also with us in the church." And the patriarch Elias III., in his Exposition of the Creed,* says plainly, "The substance of the bread and the wine is changed into the substance of the body and blood of the Messiah."

But the older Nestorians had not so learned Christ. They considered the eucharistic elements as *emblematical* of the Lord's body, which was broken, and of his blood, which was shed, for us. With their views of the incarnation, indeed, it was impossible for them to have approved the doctrine of transubstantiation, as held by modern Romanists, and propounded by the council of Trent, that "in the most holy sacrament of the eucharist there are truly, really, and substantially contained the body and the blood of our Lord Jesus Christ, together with his soul and DIVINITY."† This, we submit, it was not possible for a Nestorian to believe, consistently with his peculiar ideas on the constitution of our

* RENAUDOT, ii. 77.

† *In sanctissimæ eucharistiæ sacramento contineri verè, realiter, et substantialiter, corpus et sanguinem una cum anima et divinitate D. N. J. C.*—Can. i. ses. xiii. Thus Leontius of Byzantium, in his book "On the Impiety of the Nestorians," charges them with having held that the bread set forth in the Lord's supper is only the *type* of the body of Christ.

Saviour's person. Hence, when this dogma began to agitate the church, they gave it their resistance.

Their most able theologians, in the spirit of the sentiment which pervades their sacramental liturgy, taught that the bread and wine were made to the believer the body and blood of Christ, after a spiritual manner, by the vivifying grace of the Holy Ghost, which they believed was imparted to them. Their doctrine on this point seems to harmonize more fully with that of consubstantiation, as held by the Lutherans, than with any other. They considered that the presence of the Saviour was associated by some inexplicable union with the bread and wine, while the nature of those substances themselves remained unaltered. "As the humanity of the Messiah," says the patriarch Timotheus II., "not by nature, but on account of the union with the divine nature, is and is called God, so this bread and wine, which are not flesh and blood by nature, are, on account of the grace of the Holy Spirit which falls upon them, called the body and blood of the Messiah."* "The body which is in heaven," says Babæus,† "and that which is (sacramentally) in the church, is one body in two different natures." And still more clearly, Georgius, bishop of Arbela: "Certain *Theophori*,"‡ says he, "affirm that this sacrament is really the body and blood of Christ, and not the SACRAMENT, or MYSTERY, of his body and blood. To whom we reply: Some things are perfect in their own nature, but others are perfected by a nature conjoined with theirs. Thus we say that (in the incarnation) God became man, and man was made God, not certainly by a change of nature, for we affirm

* *Lib. de Sacr.* cap. iv. § 3.

† Surnamed "the Great," an archimandrite in the sixth century.

‡ "God-carriers," a term of reproach applied to those who believed they received the Deity in a bodily manner in the eucharist.

that the Deity remained unalterably the same, and we deny that man became God by (a transmutation of) nature; but, by the union, God became man, and man was made God. So do the bread and wine become flesh and blood, not by (transmutation of their) nature; but (mystically) by union (with the divine presence). For this reason we call the bread and wine a *sacrament*, thereby rendering it manifest that the same are the body and blood (of Christ) in a *mystery*, because they are not such by nature. For if they were literally flesh and blood, they could not be called a mystery; but since they be a mystery, therefore they are not physically flesh and blood. For a mystery is that in a *sign* which it is not by nature. Whatever is natural is not mystical, and *vice versa*. And as, after our way of speaking, the deacon represents the mystery of an angel, and the priest the mystery of Christ, the holy place (chancel) heaven, the altar the seat of Christ, the *bema* Jerusalem, and so forth, which things are unquestionably not in themselves what they (emblematically) represent; so are the bread and wine, by a certain mystical union, the body and blood of Christ; but by *nature* they are bread and wine."

It may also be not unworthy of remark that, as if to give a perpetual though silent protest against the favourite dogmas of the Romish church, the formula, "This is my body," on the enunciation of which the change of substance in the elements is said to transpire, has no place in the sacramental service of the Nestorians. They consider the *invocation of the Holy Spirit*, which may be seen in the Liturgy further on, to indicate the moment of effectual consecration. When some of the Nestorians conformed to Popery, among other alterations to which their Liturgy was subjected, that divine, but misinterpreted, sentence was incorporated for the use of the new

communion. This was done also for the Liturgy of the Syrians of Malabar, by the unwelcome interference of Menezius, the Portuguese archbishop of Goa.

As to the circumstantials of the eucharist, they use bread with a leaven in it called *malcha*, together with oil and salt; and for wine the juice of grapes or raisins. When the patriarch celebrates this sacrament, he does it with covered head.

[In the Journal of Dr. Grant, an American Missionary to the Nestorians of Koordistan in 1834, there is a pleasing account of a sacramental service at which he was present one sabbath in an old church among the mountains. "The bread and the wine," says he, "were consecrated in the sanctuary, or holy place, of the church, and then brought out by a priest and a deacon, while each member of the church went forward in rotation, and partook of a small piece of the bread from the hand of the priest, who held a napkin to prevent any morsels from falling from the mouth of the communicant; and then he drunk off the wine, which was held with great care by the deacon, so that not a drop should be spilled. But there was none of that idolatrous adoration of the host, so characteristic of the mass of the Romanists and of the other Oriental churches. On the contrary, there was an honest scriptural simplicity in the observance of this solemn ordinance. The priest who had officiated in the prayers and the instruction of the congregation, first partook of the sacred elements, and then invited me to partake......

["I could not but regard them as a branch of the true church of God, though immersed in the darkness of gross ignorance, superstition, and spiritual torpor, yet not of death. But there was still much in their character and circumstances of deep and lively interest. My heart was drawn towards them in warm affection; and

seldom have I commemorated the dying love of Christ under circumstances more deeply interesting than among these primitive Christians in the wild mountains of Assyria. There was a great stillness and propriety of deportment in the congregation, and all retired without noise or confusion. In passing out, each person received at the door a very thin leaf of bread rolled together, and enclosing a morsel of meat. This was the 'love-feast' of the early Christians of the first and second centuries."]

4. MINISTERIAL ORDERS.

The ministers of the Nestorian church are, as a body, sometimes designated *klirikee*, a term evidently from the Greek κληρος· but more generally by a word of their own language,—*idtanayee*, "churchmen, ecclesiastics," from ܥܺܕܬܳܐ *idtha*, "the church."

Their regimen has always been episcopal. This form of church government, so undeniably general very soon after the apostolic age, appears to have been a necessary developement of Christian order. In an isolated church, or assembly of faithful men, superintended by a single pastor, there would exist a specimen of simple or congregational episcopacy; but where, as in most of the churches constituted by the apostles themselves, there was a plurality of presbyters, and especially (as soon became the case) where a number of churches held a connexional relationship, an episcopal regimen, first in its parochial, and then in its diocesan, extent of exercise, became a measure, not only of prudence, but of necessity. Hence we find the same principle in operation in our own day, even in communities which, by a species of inconsistency, disavow the external name and attributes of episcopacy. The moderator of the Vaudois, or of the consistories and synods of the Reformed churches in

France, or of the General Assembly of the Presbyterian kirk of Scotland; the "superintendent" in the Lutheran church; and the "chairman" of a district comprising some fifty ministers of the Wesleyan communion, whom he summons around him, annually, for the investigation of character, and the review of their pastoral agency; will, each, in the discharge of the duties he owes to these bodies of ministers, be practically, and *ex officio*, though not by title, a bishop; and that diocesan who, in the episcopal church in America, presides at the stated four-yearly convention of the bishops, is indubitably a metropolitan, or archbishop, though such titles are unknown in that ecclesiastical body. But in these matters names and titles arouse our prejudices, and mere circumstantials too often exercise the influence over the decisions of our judgments, which should be allowed only to fact and reality.

The episcopal office—let men call it by what appellation they may—is indispensable to a well-regulated church economy; and, accordingly, the earliest notices we have of these eastern Christian societies are inseparably associated with it. The question as to whether bishops and presbyters, though different in *degree*, are the same *order*, is one on which I have no disposition to be detained: let every one be fully persuaded in his own mind. It may be observed, however, in passing, as germane to the present topic, that if the judgment of the early theologists of this very ancient communion be considered as having any weight in its determination, it would be assuredly given in the affirmative. In the estimation of the able and apostolical men who in the second century prepared the Syriac version of the New Testament for the use of the oriental churches, the bishop and presbyter of the apostolic ordination were titles of the same individual. Hence in texts wherein the Greek word

επισκοπος, "bishop," occurs, it is rendered in their version by the Syriac word *kashisha*, "presbyter;" examples of which I have given in another treatise.* Nevertheless, there is little doubt that, as years rolled on, the ideas of the Syrian churches kept pace with the tendencies of the Greek, Egyptian, and Western communions, towards the full unfolding of those imposing hierarchies, which different men, according to their peculiar habitudes of mind, have pronounced the glory or the bane of true Christianity.

In the Nomo-canon of Ebedjesu, of Soba, the orders of the Nestorian church are exhibited as follow: I. The Diaconate; comprising the *karooya*, or reader; the *hoopodyakona*, or sub-deacon; and the *shamshona*, or deacon. II. The Presbyterate; under which are ranged the *kashisha*, presbyter, *arkidyakona*, archdeacon, and the *periodevtes*, visitor. III. The Episcopate; including the bishop, metropolitan, and *catholicos*, or patriarch. Much in these various forms of office has been held in common with the corresponding ones of other churches. These coincidences we shall leave untouched, and confine ourselves to matters peculiar to the Nestorians.

1. The deacon is called *shamshona*, "servitor or minister," from ܫܡܫ *shamesh*, "to serve:" he is the attendant or assistant of the priest, in the routine of the ܬܫܡܫܬܐ *teshmeshtha*, or public service of God. They have also the office of deaconess, *meshamshonitha;* a title sometimes applied to the wives of the deacons; but, officially, to females, whose duty is to attend at the door by which the women enter the church, to dress adults of their own sex who are candidates for baptism, as well as to perform various offices in the visitation of the sick.

2. The presbyter is styled *kashisha*, from ܩܫܫ

* *Horæ Aramaicæ*, p. 49.

kashash, "to be elderly, or old," *senuit:* his *status* corresponds with that of the presbyter of the Western church. He has also the titles of ܟܗܢ *kohen,* (Hebrew, כהן) and ܟܘܡܪܐ *kumora,* (Chaldaic, כומר) both signifying "a priest:" the former originally taken from the Levitical, and the other from the Gentile, priesthood.

Three superior offices are filled by presbyters: 1. That of church treasurer, or steward; called *rabbaitha,* "lord of the house," or administrator of the secular affairs of the church: but this office is often merged in that of, 2. The archdeacon, called also *rish-idtha,* "head of the church," or ecclesiarch. 3. The *periodevta,* "circuit-presbyter," or visitor; an officer whose duty is the visitation and inspection of the churches, within a certain compass. He held the place of the old *chor-episcopus,* or rural bishop of the Greek church. Morinus derives the name *periodevta* from ܦܪܝܕܐ *parida,* "vigilant;" * but Assemann, with greater likelihood, pronounces it to be the Greek *περιοδευτης, circuitor.* This office is held among the Nestorians and Jacobites, but not, I believe, by the Maronites.

3. The names of *episcopa,*† *metripoleeta* or *metran, katoleeka* or *patriarka,* are all from the Greek. The bishop is consecrated by the patriarch, or by a metropolitan and bishops, the patriarch subsequently confirming the act. The service of consecrating bishops, and that also of the patriarch, may be seen in the work of Morinus, just referred to.

The titles of the head of the Nestorian clergy are those of *catholicos* or archbishop of Seleucia and Ctesiphon, and patriarch of the East: his residence, as already stated, was formerly at Seleucia, and in after-days at Bagdad, Mosul, and Ormia. This last city, called also

* *De sacris Ordinationibus,* pars 2.

† The bishop is sometimes called *khalfa.*

Urmia and Ooroomiah, became a patriarchal residence, by the removal thither of Mar Shimon, in 1580. The patriarch has the supreme control of all orders of the clergy, and the regulation of whatever concerns the performance of divine service in the church. Among the independent Nestorians of Koordistan, in the present day, he exercises a secular, as well as ecclesiastical, authority. He bears, indeed, nearly the same relation to his people that the high priest did among the ancient Hebrews: excision not only from the privileges of the church, but even from society, is a common form of severe punishment inflicted by him, and his ban is greatly dreaded by the people.

[So Dr. Grant, who in his travels among them gives an instance in the case of "a man of high influence living near the river on the direct road from Lezân," who was then resting under such a malediction; in consequence of which the people held very little intercourse with him. "For this reason, (for the purpose of avoiding him,) I was desired to take the more circuitous route by way of Asheeta."]

In modern times the patriarchate has not been elective, but in some sort hereditary; the incumbent himself choosing his successor from among his own relatives. If the nominee is of juvenile years, he is regularly educated for the office, with strict attention to a certain physical regimen, as well as to a proper course of ecclesiastical instruction. On his investiture with the dignity, he takes the official name of Simeon, or Shimon. Up to the time of the recent massacre, his dwelling was near Joolamerk, in the Hakary district of the mountains of Koordistan.

The age for admission to clerical orders, among the Nestorians, is not strictly defined. Deacons have been ordained at seven or eight years old; presbyters as early

as seventeen. Should an ecclesiastic apostatize, he has to be re-ordained after proof of repentance. Marriage is permitted to all the orders of the clergy, excepting the patriarch. In numerous instances the clergy have been accustomed to engage in secular business, this not having been considered to interfere with or impair the ministerial character.* None of them, from the deacon up to the patriarch, have been obliged to wear any peculiar habit, either as to form or colour, to distinguish them from the laity, unless while engaged in the performance of divine service; they are then dressed in appropriate vestments. The officiating presbyter wears a long descending mantle, surmounted by a *gulta*, cowl or hood for the head. The bishop, metran, and patriarch, are each robed in the *maaphra*, called, also, *phakila*, and *kaphila*, a loose flowing garment, open at the breast: his head is covered with the *biruma*, an ornamented turban; and on high occasions he holds in his hand the *chutra*, or pastoral staff. The colour of the *biruma* varies according to the taste of the patriarch. In the history of Amrus, there is a list of no less than fourteen colours or shades of colours, with the names of the patriarchs who have used them.

5. MONASTIC INSTITUTIONS.

THE eremitical life was probably adopted at first as a refuge from the violence of persecution. In those instances the followers of Christ literally abandoned the world, and sought, in the solitudes of the desert, the safety and tranquillity denied them among their fellow-men. The growing prevalence, also, of ascetical doctrines and sentiments lent a peculiar interest to that kind of life, decked it with the attributes of pre-eminent holiness

* The Nestorian clergy are poor, their means of support being derived from inconsiderable fees, and the produce of their own labour. The income of the bishops is augmented by a small poll-tax.

and merit, and exalted it to the ideal of spiritual perfection.

Yet let not the memory of those men be treated with unreflecting harshness. Though mistaken, they were nevertheless sincere; the martyrs to a false conception of Christianity. The wretched imbecilities and vices of the monastic character, which afterwards for a thousand years became the opprobrium of the church, are in no wise to be referred to them, except as the first well-meaning votaries of a system which, founded in error, was carried by their less-virtuous successors to its natural results.

The western church borrowed the monkish institute from the orientals. It was in Egypt, in the fourth century, that St. Anthony first effectually attempted the consolidation of the numerous ascetics of the Thebais into an organized community. His disciple, Hilarion, whose reputation for this species of sanctity pervaded the East, introduced the system into Palestine and Syria. [His biography was written by St. Jerome, who places his death in 372.] Meanwhile Eugenius, whom the Syrians call *Aboon*, "our father," (altered by Sozomen and others into *Aones,)* together with Gadianus, Azyzas, and others, extended it into Mesopotamia. In these countries, as elsewhere, this heartless system had a wide-spread and melancholy success, which gave a new phasis to the cheerful, active, and beneficent religion of the gospel, and proved itself, by the evils which it engendered, to have been one of the elements of that consummate deception by which the infernal spirit has sought to defraud our world of the benefits of Christianity.

This tendency to deterioration was checked for a season in Mesopotamia, about A. D. 500, by the exertions of Abraham, who founded the celebrated monastery of Mount Izla, near Nisebis, from which branches were

established in the neighbouring provinces, the members of which, devoting themselves to works of usefulness, were instrumental in the conversion of many of the Heathen.

Among the Syrians, as with the Egyptian and Greek church, there were three degrees in the monastic life: the novices, the professed, and the perfect. The general names given them were ܝܚܝܕܝܐ *chidoyee*, "solitaries," (Gr. *μοναχοι*) and ܥܢܘܝܐ *onoyee*, "ascetics." They had also particular appellations according to their manner of life, as the ܕܝܪܝܐ *dairoyee* and ܥܘܡܪܝܐ *umeroyee*, "cœnobites," those living in a convent or monastery; ܢܘܟܪܝܬܐ *nukeroithee*, "recluses," strangers to the world, and ܡܕܒܪܝܐ *medabriee*, "dwellers in the wilderness," or eremites, who, from their several peculiarities, were subdivided into ܐܒܝܠܐ *abilee*, "mourners," ܚܒܝܫܐ *chabishee*, "the enclosed," and ܐܣܛܘܢܝܐ *estenoyee*, "stylites," or those who passed much of their time on columns. But the stylitic life, though it found some favour among the Monophysites, was never embraced by the Nestorians.*

The principal of a monastery was called ܐܒܐ *abba*, "father;" ܪܒܐ *rabba*, or with the pronoun ܪܒܢ *rabban*, "our master;" ܪܝܫܐ *risha*, "chief or superior," or ܪܝܫܕܝܪܐ *rishhdaira*, "chief of the convent," and ܡܫܒܠܢܐ *meshablana*, "director." The principal of a nunnery had the titles of ܐܡܐ *emma*, "mother;" ܪܒܬܐ *rabtha*, "mistress;" ܡܪܬܐ *martha*, "lady;" ܡܫܡܫܢܝܬܐ

* This kind of superstition, founded by the celebrated Simeon, never met with much patronage in the East. A certain Walfilaicus attempted the same thing near Treves, but was at once forbidden by the neighbouring bishops.

meshamshonitha, "deaconess;" and ܪܝܫܬܐ *rishtha*, or ܪܝܫܬ ܕܝܪܐ *rishath-daira*, "chief of the convent." The common address of the monks was ܐܚܝ *achee*, "brethren;" and that of nuns ܐܚܘܬܝ *achothee*, "sisters." Among the Nestorians in Assyria or Koordistan at the present time, there are no monastic institutions, nor elsewhere, unless in a modified form; the profession being only *ad libitum*, and not for the term of life.

6. CHURCHES AND SERVICE.

THE edifice consecrated to the worship of God has been usually called ܗܝܟܠܐ *haikla*, "the temple;" [Heb. היכל] and in the principle of its construction refers to that at Jerusalem. Thus, distinct from the body of the church occupied by the congregation, there is "the holy place," which is accessible to the priesthood only; nor do even they enter it without previous fasting and prayer. Such is the feeling which has been transmitted to the Nestorians of our own day. "When the sanctuary or holy place has been polluted by the entrance of any unhallowed person, it must be consecrated anew before it can be used for divine service." During such an interval strangers and others are permitted to enter it, but under no other circumstances. A modern traveller, the Rev. Eli Smith, describing a Nestorian church, says, "I observed that a door conducted into the sanctuary, and was about to enter. But the bishop commanded me in an authoritative tone to stop. I told him that I too was a priest; but he replied, that that place could only be entered by fasting, and betrayed by his manner such an earnestness, that I desisted." Besides the sanctuary, which is about half the size of the space appropriated to the congregation, there is also a small recess at the end

of the former, called "the holy of holies." There is nothing within it but the simple figure of the cross; and no one enters.

The Nestorian churches are commonly of great strength and durability. The traveller meets with them in various parts of Assyria, and gazes at them with veneration, as the antique monuments of a storm-tried and persecuted, but indestructible, faith. A very substantial one which Dr. Grant saw in the north part of that country, was at an early day in the Christian era erected to the memory of the apostle Bartholomew, who preached in that region, especially in the district of Albagh. Some of the Syriac writers have affirmed, that it was built by Bartholomew himself; but the learned among the modern Nestorians, probably with more correctness, assign it a later date. Other places were pointed out to him where Thaddeus and Mares proclaimed the gospel; and in Media, near the lake of Ooroomiah, is a church called Mar Tooma, or Thoma, from the apostle Thomas, who is said to have made that his last stopping-place before proceeding on his way toward India. The Nestorians have the history of churches now standing in Adiabena, or the central part of Assyria, that were built more than two centuries before the Mahomedan era. One in the city of Ooroomiah is said to have been built in the second century; and another, which was taken from the Christians by the Moslems, bears a date in the Cufic character, of repairs made by them about seven centuries ago. The Mahometans say, that it was an old building at that time. Its dome is about sixty feet high. But the roofs of their churches are commonly arched. One which Dr. Grant saw in the mountains was "a very ancient structure, made by enlarging a natural cave, by means of heavy stone-walls in front of the precipitous rock. It stood far up on the side of the mountain, and within it was as dark as midnight."

In the celebration of divine worship, the prayers and the singing or chanting of the psalms are still in the ancient Syriac language; but in the reading of the scriptures, the priest gives a translation in the vernacular spoken by the people. The exposition of the scriptures, in the best days of the Nestorian church, was a province of popular instruction in which their clergy attained great excellence. Many of them, as may be seen by a glance at the conspectus of their literature in the present volume, were eminent as ܡܦܫܩܢܐ *maphashkonee*, or COMMENTATORS. But in this as in most other respects, the glory has long waned into a melancholy gloom. The remark of the writer just quoted, on the darkness of the interior of the Alpine church, may be almost employed as symbolizing that spiritual obscurity by which the minds of the priests, as well as the people, have been for ages overshadowed.

[Some have affirmed, that the ancient Nestorians adorned their churches with *images*. But if by this term we are to understand statues of the saints, it ought to be observed, that there is no historical evidence to prove it. In common, indeed, with the Christians of the Greek communion, their temples were often garnished with pictorial representations of the Saviour and of distinguished saints. Thus the historian of the life of Mares says, that "he *painted* the image of the Virgin, and those of the saints," &c. And the continuator of the "Chronicle of Abulfarai," describing the persecutions of the Christians under Neuruzo, in 1295, mentions, that their churches were left with neither cross, image, censor, nor gospel. But in both these citations, the word ܝܘܩܢܐ *yukono*, like the Greek εικων, to which it is evidently related, signifies a representation, χαρακτηρ, or likeness, while the very phraseology employed by the

biographer shows, that such was the import in which he used it: "He *painted* the images," &c. So the Armenian Constabula, in his letter to the king of Cyprus concerning his embassy to the Great Khan, in the year 1248, referring to the Tartar country of Tenguth, which had been evangelized by the Nestorians, writes, "The people of this land are Christians: I myself have been in their churches, and seen *paintings* of Jesus Christ, of the three kings," &c.

[The modern Nestorians, it is certain, have a great abhorrence of images in places of divine worship: * yet, for the figure of the cross itself, though without the figure of our Saviour upon it, they cherish a deep veneration. On entering their temples they salute the cross with a kiss. They also use occasionally the sign of the cross, which they perform like the Greeks, from the right to the left shoulder. In this act they employ two fingers. The Jacobites, on the contrary, sign from the left to the right. These mysteries are explained by Elias of Damascus, in his book "On Agreement in Faith." The Jacobites use one finger, to denote their belief in the one nature; and sign from the left to the right, to show that Christ died to bring us from sin to grace. But the Nestorians employ two fingers, as expressive of their belief in the two natures, and sign from the right to the left, because the right side indicates faith, and the left infidelity.]

7. ECCLESIASTICAL CALENDAR.

The annuary of public services in the Nestorian church dates so far back as the time of Jesujabus, of Adiabena, who was patriarch in 655. The ecclesiastical

* Lebrun mentions a case which occurred in the town of Caturta, that when, by papal influence, an image was set up in the church, the people resisted it, on the ground that they were Christians, and not worshippers of idols.

year begins with the Nestorians, as with the western church, at Advent, which they call ܣܘܒܪܐ *subora,* "the Annunciation."

The following is the circle of their principal church-days :—

The four Sundays of THE ANNUNCIATION from the commencement of December.

THE NATIVITY OF OUR LORD AFTER THE FLESH.

First Friday after the nativity. [Note. The ordinary name for Sunday among the oriental Christians is ܚܕ ܒܫܒܐ *chad beshabo,* "the first in the week." Friday they call "sixth day," and also ܥܪܘܒܬܐ *eruvtho,* "the eve," because under the former dispensation it was the eve of the sabbath. But in this abstract of the calendar I have used the terms common among ourselves.]

First Sunday of the nativity.

Second Friday of the nativity. Commemoration of the Lady Maria.

Second Sunday of the nativity.

THE MANIFESTATION OF OUR LORD. [Epiphany, in Syriac ܕܢܚܐ, *dancho,* a word expressive of the sun-rising.]

First Friday of the manifestation. Commemoration of Mar Juchanon Mahamdona (the Baptist).

First Sunday of the manifestation.

Second Friday of the manifestation. Commemoration of the apostles, Shimun Kipha, and Paulos.

Second Sunday of the manifestation.

Third Friday of the manifestation. Commemoration of the four evangelists.

Third Sunday of the manifestation.

Fourth Friday of the manifestation. Commemoration of Mar Stephanos, the first martyr.

Fourth Sunday of the manifestation.

Fifth Friday of the manifestation. Commemoration of Diodorus, Theodorus, and Nestorius, doctors of the Greeks.

Fifth Sunday of the manifestation.

Monday * of the PRAYER OF THE NINEVITES.

Tuesday of the Prayer of the Ninevites.

Wednesday of the Prayer of the Ninevites.

Thursday, thanksgiving.

Sixth Friday of the manifestation. Commemoration of Ephrem, Narses, Abraham, Julianos, Juchanon, Mikael, Job, Eshai, and Barsuma, doctors of the Syrians.

Sixth Sunday of the manifestation.

Seventh Friday of the manifestation. Commemoration of the patriarch Maraba.

Seventh Sunday of the manifestation.

Eighth Friday of the manifestation. Commemoration of the forty martyrs.

Eighth Sunday of the manifestation.

Ninth Friday of the manifestation. Commemoration of the dead.

Sunday of the ENTRANCE ON THE FAST. (Lent.)

The Sundays and holidays of THE FAST proceed till the seventh, called the sabbath of hosannas: then follows PASSION-WEEK, of which the Monday is called "the last second day of the fast;" the Thursday, "the fifth day of the pascha;" the Friday, "the sixth day of the passion," or "Friday of the passion, and of the mysteries;" (eucharist;) and the Saturday, "the great sabbath."

To this succeeds "the week of THE RESURRECTION;" beginning with the first Sunday of the resurrection, or the Sabbath of sabbaths. Each day of this week takes its name from that of the sabbath, except the Friday, which is called "the sixth day of confessions or praises."

* Monday is called second day, Tuesday third day, &c.

The five Sundays of the resurrection follow, with their Fridays, in which different saints are commemorated: then comes,—

The day of OUR LORD'S ASCENSION into heaven.

First Friday of the ascension.

Sunday of the ascension.

Second Friday of the ascension.

SUNDAY OF PENTECOST.

First Friday of Pentecost.

The six Sundays after pentecost are called sabbaths of THE APOSTLES; the Friday or sixth day following the last of them is the commemoration of the SEVENTY-TWO DISCIPLES.

Then follow the SEVEN SUNDAYS OF SUMMER, with the Fridays; the latter being commemorative of various saints and martyrs.

The three SUNDAYS OF ELIJAH, with commemorative Fridays.

The beginning of THE MONTH ELUL (September). Commemoration of Rabban Hormisda.

The four Sundays of the FINDING OF THE CROSS, called, also, Sundays of Elijah; the Friday following the last of which is the commemoration of that prophet.

The first Sunday in the month TISRI (October). Commemoration of Mar Sabarjesu, and others. In the commemorations of this month is that of Mikael and the angels.

The Sundays of Musha, (Moses,) more or fewer, between the festival of the cross, and the first of November.

The four Sundays of November are called those of the OHUDOTHA, or dedication of the church; and the first Friday of this month commemorates St. Eugenius and his companions.

Besides these several commemorations, they have others

on stated days; as that of the Transfiguration, August 6th; the Assumption, August 15th; St. Thomas, the apostle, July 3d, &c.: but the circumcision of our Lord, the nativity of the Virgin, and the days of the other apostles, are not in their calendar.

8. FASTS.

THE seasons for these are: 1. The forty days' fast, or that of Lent; from the Sunday which they call the coming-in of the fast, (and the Latins, Quinquagesima,) till the Sunday of the resurrection; 2. The fast of the apostles; from the first Monday after pentecost, till the first of the "Sundays of summer."

3. *Tsamo da-shunona*, "the fast of the migration," (i. e. of the Virgin,) from the beginning of August till the feast of the assumption on the fifteenth; 4. *Tsamo d'Elijah*, "the fast of Elijah," from the first Sunday till the Wednesday after the seventh Sunday of Elijah; 5. *Tsamo da subora*, "the fast of the annunciation," from the first Sunday of the annunciation till the feast of the nativity; 6. *Tsamo da Ninevee*, "the fast of the Ninevites," or *da-boheutha*, "of the supplication" (rogation); from the third Monday till the Thursday before Lent; 7. *Tsamo da-bethulotha*, "the fast of the virgin," three days after the feast of the manifestation, or epiphany. Several of these seasons are merely nominal, or binding only on the clergy and monastic persons. The laity are recommended to use them voluntarily as they may. They are strongly enjoined, however, to observe abstinence habitually, on the fourth and sixth days, Wednesdays and Fridays. The fasts, festivals, and sabbaths begin and end at sunset.

9. SCHOOLS.*

THE sciences were cultivated in Chaldæa in very early times; and to so great an extent that the name of a native of that country became synonymous with that of a philosopher. We have notices of this fact in the Old Testament; as when the captive Hebrew youths were received into the palace of Nebuchadnezzar, to be indoctrinated in "the learning and tongue of the Chaldæans." (Dan. i. 3; comp. ch. iv. 7.)

The Christian church had institutions for the inculcation of sacred knowledge from the most primitive days. An order of teachers for the instruction of youth, or of adults converted out of Heathenism, was one of the provisions made for "the edifying of the church" by its adorable Head. (See Eph. iv. 11.) Thus at Antioch within six years after the ascension, we read of "certain Teachers,† as Bar-Nabas, Simeon, who was called Niger, and Lucius of Cyrene:" (Acts xiii. 1:) and in the early centuries, every one knows that the schools of the principal Christian churches had become illustrious for the wisdom, learning, and piety of their public instructors. Thus, with the church of Jerusalem is associated in this relation the name of Cyril; with that of Cæsarea, Pamphilus; with Antioch, those of Theodorus, Chrysostom, and Nestorius; while the mere name of Alexandria brings before the mind the venerable forms of Pantænus, Origen, Didymus, Pierius, Clemens, Alexander, and Dionysius.

* The words *eskula*, "school," and *eskuloyee*, *eskulastikee*, "scholars," are visibly adopted from the Greek; but in addition to these the Syrians have several terms supplied from their own tongue: *Beth-sophra*, "the house of books;" *beth-drashia*, "the house of instruction;" *madreshtha*, "an institution;" and, *beth-yulphana*, "the house of teaching." But the Greek terms are the more favourite.

† Greek, διδασκαλοι, Syriac, *malphonee*, "doctors or instructors."

In the Syrian church, the most celebrated school was that of Edessa, of which St. Ephrem and other great divines were the ornament. Some account of it may be found in the second book of "the Ecclesiastical History of Socrates." As already stated, it was suppressed by the emperor Zeno, in 489.

That of Nisebis was founded immediately after, by Narses.

The school of Modaina, or Seleucia, was a branch of the one at Nisebis. The first rector was Acacius, who was followed by Isaac and Romjesus.

That of Dorkena was founded by Abdas, in 385. Its first teacher was Ebedjesu; it was destroyed during the persecution under Pherozes, but was subsequently restored and maintained for several centuries.

At Bagdad, a school was instituted by the patriarch Mahuzza, about 832. In or near this city there were, in fact, six scholastical establishments.

The Nestorians had schools, also, in the province of Garmæa, and in other parts of Persia, Khorassan, Adiabena and Arabia, of which notices may be seen in the *Bibliotheca Orientalis* of Joseph Assemanni.*

Besides these several collegiate foundations, instruction in literature and theology was given in various local churches and monasteries.

Of the course of instruction for ecclesiastics in those days we must not form our ideas by the habits and advantages of our own times. It was seldom then deemed necessary for a minister, or even a bishop, of the church to be extensively learned in science, philosophy, or general literature. The Christians denominated these classes of studies, *external*, as belonging, in their judgment, more to the Gentile world than to themselves.

* Tom. iii. p. 935.

"It is certain," says the admirable Fleury, "that the apostles and their first disciples did not apply themselves to these things. St. Augustine did not esteem a neighbouring bishop the less, because he was not skilful either in dialectics or grammar. And we see how sometimes they elevated reputable *fathers of families*, merchants, and artisans, to the episcopate,—men who had never prosecuted these kinds of study. Nor was the knowledge of languages deemed more necessary; this not being cultivated even among the Heathens, unless for the necessities of commerce, excepting some of the Romans, who, desirous of literature, sought an acquaintance with Greek. And as all public prayers and lectures were delivered *in the common language* of the country, the bishops and clerks, for the most part, understood no other; that is to say, Latin was spoken in the West, Greek in general in the East, and Syriac in the higher Syria; so that in the councils where bishops of different nations assembled, they spoke by interpreters. Sometimes there were deacons who were unable to read; and this it was which was then called not being *literate*.

"What then," continues Fleury, "was the knowledge required in a bishop or a priest? To have read and re-read the holy Scripture, so as to know it, if possible, by heart; to have well digested it by meditation, so as to be able to produce from it the proofs of all the articles of faith, and all the great rules of morals and discipline; to have learned, whether from the living voice or by reading, how the ancients have explained it; and then to know the canons, namely, the rules of discipline, written or unwritten, and to live in the careful practice of them. With this measure of learning they were content, provided it was united with great piety and prudence for government. Not but that there were always both bishops and priests well instructed in profane science; but these were

commonly such as had applied themselves to the study of it before their conversion, as St. Basil and Augustine; and well they afterwards knew how to apply it to the defence of the truth."*

This attachment to the study of the text of holy writ is illustrated by Eusebius in his book on "the Martyrs of Palestine;" from the example of Valens, a deacon of the church of Jerusalem, who could repeat at pleasure whole pages of the scriptures from memory; and of another martyr, named John, who had the scriptures, as the historian beautifully expresses it, "not written upon parchments, but on the fleshly tables of the heart, and inscribed in his pure and illuminated mind."

The method of study among the Nestorians gave a prominence to the scriptures. The divine volume held the first place, and every other attainment seems to have directed to its better elucidation. Besides the writings of their own theological doctors and commentators, they had, as may be seen in our conspectus, a tolerable selection of the Greek fathers rendered into the Syrian language. To the Greeks also they were indebted for various treatises on what they called the *yulphee baroyee*, "external teachings," or philosophical literature.

[Among the Jacobites the course of study consisted of, 1. The scriptures. 2. The fathers. 3. The philosophers. In the Nomo-canon of the Maphrian Bar Hebræus,† there is a summary of theological studies, which may serve for an idea of those pursued in the schools of the other communion.

[The beginners are to read the Psalms, then the New Testament, afterwards the Old, then the doctors, lastly the commentators.

[The doctors specified are,—Dionysius of Athens; three

* *Disc. sur les six premiers Siecles.—Hist. Eccles.* viii. 22.

† Part vii. c. 9.

orations and ten epistles; Basil, twenty-nine orations; Gregory Nazianzen, forty-seven orations and thirty-one epistles; three volumes of the orations and epistles of Severus; two hundred and fourteen orations of SS. Ephrem and Isaac; one hundred and eighty-two orations of St. James of Sarug; and one hundred and fifty-five various homilies of SS. Chrysostom, Cyril, Theodotus, Arcadius, and others; the patristic history or "Paradise" of Palladius; the Hexaëmeron of Basil; and the orations of Jacob of Edessa.

[The commentators mentioned are Ephrem, Chrysostom, Moses Bar Cepha, and Dion Bar Salibæus.

[On the "external doctrines" are appointed a work of Anthony of Sagrit, the books of Aristotle on logic, metaphysics, rhetoric, and poetry, and a work on the natural sciences.*]

With the substitution of certain theological authors in agreement with the relative opinions of each body, these studies of the Jacobite clergy may give us no improbable conception of those pursued by the Nestorians in their seats of learning.

X.—DECADENCE.

HAVING given this general idea of what the Nestorian church was in its better days, we shall not linger on the

* The course at the modern Syrian college at *Ain el Warka* (Maronite) is of a far more slender description than that pursued as above by the ancient eastern clergy. According to the Rev. Mr. Jowett, the age of entering this varies from eleven to thirteen. The term of study is four years. In the first year they learn the Syriac Grammar; in the second, the book of Church Offices, both in Syriac and Arabic; in the third, they study what one of the youths called Prosody, but could not tell what it was, as he had not entered on that year,—probably *belles lettres;* in the fourth year they are occupied with moral theology, not dogmatical. All who are admitted must study with a view to the priesthood. See JOWETT's "Researches in Syria and Palestine."

spectacle of its decline. The conquests of the Seljoucide Turks, in the middle of the eleventh century, gave the last blow to the secular power of the khalifs, and inflicted as well upon the Christians of Mesopotamia and Armenia a complication of injuries and sufferings.

The expectations awakened in the Eastern church at the epoch of the crusades were not destined to be fulfilled. Not yet was come the fore-doomed hour for the downfall of Islâm; and the hopes of those brighter days, then thought to be nigh at hand, when the crescent should wane and the cross be in the ascendant, died away amid the gathering of a heavier gloom. The failure of this great but mistaken enterprise left the actual state of Asiatic Christianity worse than it had been; and, among the catalogue of curses which lit upon its impoverished and persecuted church, the pen of the faithful historian will inscribe the crusades.

While the noise of these calamitous wars in Syria had not yet subsided, the newly developed power of the Tartars was visiting the nations to the east with fresh desolations. At the time when the Latin princes were making such ineffectual sacrifices to regain to Christendom so small a territory as Palestine, the indomitable Djenguis Khan, emerging with his barbarians from the fastnesses of Western Tartary, overran a considerable portion of the entire continent, and founded an empire which soon extended from the Levant to Siberia. Djenguis himself was neither a Christian, a Mahomedan, nor an idolater: he professed a belief in the One God, and held himself to be the instrument of his providence "to banish injustice from the realms of wicked kings." The dynasty of which he became the head, and who held their court in the palace of the khalifs, were in many respects favourable to the religion of Christ. There had been a marriage relation between Djenguis and the family of that Ung-

Khan who, as we have seen, professed and served the cause of the gospel in his own territories; and the kindly feeling towards the Nestorians resulting from this alliance, was displayed in many instances in which he favoured the Christians while treating the Mahomedans with severity. A similar disposition was manifested by several of his successors. Thus, at the taking of Bagdad by Houlacoo, the grandson of Djenguis, while the last of the khalifs* was ignominiously dragged through the streets, and consigned to a death of torture, the Nestorian patriarch† was the object of the conqueror's protection. Turachina, the wife of Ucthai, the immediate successor of Djenguis, was a Christian. Her son Gujach, who followed him in the throne, held the same faith; *Christianus ipse*, says the chronicler, *Christianorumque fautor*. So also the mother and the wife of him who overthrew the khalifate were followers of Jesus. Abgara, the son of Houlacoo, did not profess Christianity, but still regarded it with a certain degree of reverence and favour. Tachodor, brother of Abgara, had been baptized in infancy, but arriving at manhood, like Julian with Paganism, fell back into Mahomedanism, for which he had always indicated a predilection; *propter societatem Saracenorum quam dilexerat*. On attaining the throne, which he did by usurpation, to the prejudice of his nephew, he renounced the Christian profession, and, taking the name of Mahomet Khan, he devoted his energies to the subversion of the church, and the re-establishment of the waning influence of the Koran. He perished, after a reign of two years, in 1284; and Argonius, the rightful heir, who succeeded to the crown, cultivated relations of amity not only with the oriental Christians, but with the bishop of Rome, and several European princes. The

* Mostazem. † Machicha.

period, indeed, of the Tartar or Mongul dynasty afforded some grateful intervals of breathing for the Nestorian church, and was attended with the enjoyment of greater freedom and tranquillity, though occasionally broken in upon by the apostasy, fickleness, or brutul disposition of the civil ruler.

But these milder and more luminous scenes, like late snatches of sunshine in autumn, gave place to the congregating clouds of that tremendous tempest which swept a large portion of Asia with ruin by the wars of Tamerlane. This man, whose name is enrolled on the page of history among those whom the just and awful voice of the Deity has called forth from time to time, to become the scourges of guilty nations, was related to a branch of the family of Djenguis Khan, which had been settled in the government of the province of Maurenahat, of which he was a native. His true name was Temur-Lenc, the latter being a denominative for one who is lame; Temur the Lame. He began his reign in 1370, and shortly after commenced a career scarcely paralleled in the annals of bloodshed: India, China, Tartary, Parthia, Persia, Mesopotamia, Syria, and Egypt, all fell groaning before his legions: his course was from conquering to conquer. It may, indeed, be said of him, that "shrouds formed his banners," and that the outcry of suffering, and the wail of desolation, accompanied and swelled the thunder of his hosts.

> "Loud the din of battle roar'd,
> Distant, down the hollow wind;
> War and terror went before,
> Want and death were left behind."

He sent from Damascus alone, and at one time, eight thousand camels laden with plunder; and having, after this fashion, devastated the entire East, and subdued, as it has been remarked, more kingdoms in the course of

his personal wars, than ancient Rome had won in the space of eight centuries, he celebrated his achievements in his palace at Samarcand, with a composite ostentation which at once partook of the brutism of the Scythians, and the luxurious refinements of the southern khalifs.

But for the inherent vitality of the Christian faith, the very name of our religion in those parts of the earth must, at that time, have become extinct: as it was, many local communities fell, to rise no more. Henceforward the Nestorian churches in Transoxiana, Turkestan, Hyrcania, and Khorassan, existed only in the annals of the past. In Persia, and Mesopotamia, multitudes of the faithful were added to the innumerable martyrs; while not a few were driven from the homes of their ancestors, to seek refuge in other lands, and, especially, among their brethren who tenanted, as had their forefathers, from immemorial times, the seclusions of the Assyrian mountains.

But when this "tyranny was overpast," and the Supreme Arbiter had made wars to cease for a time in the ends of the earth, the Nestorians were assailed by an evil which has subsequently proved as adverse to their stability and progress as the sword of the political oppressor; their strength being now weakened in the way by the malign effects of internal discord: men rose up among them who were willing for selfish considerations to forego the Christian liberty which their ancestors had held so dear, by submission to the claims of the Roman pontiff. A tendency to such a schism had betrayed itself so early as the year 1247, and also in 1288; but in 1552, an important secession took place in consequence of disputes regarding the election of a patriarch; At that time the office had been long hereditary in the same family: the body of the clergy, objecting to this monopolizing system, resisted, on the death of the

patriarch, in 1551, the usual claims of his nephew to succeed him, and, convening in the city of Mosul, proceeded to the election of a more popular candidate, named Siud, or Sulaka. Their canons, however, required that his consecration should take place in the presence of at least three metropolitans,—a provision which they were not able to meet. In this difficulty they resolved to throw themselves on the patronage of "the pope of the West;" and Sulaka, having gone in person to Rome, and discharged the necessary preliminaries, was consecrated patriarch by Julius III., with the title of Mar Yuchanon, or John: his successor, also, Ebedjesu, received his authority from the same quarter; but the connexion was subsequently broken off. The incumbent of the new patriarchate, in 1580, Shimon Denha, driven from Caramit by his rival Elias, fixed his residence at Ooroomiah, with the title of Mar Shimon, to which his successors have ever since adhered; while that of Mar Eliyah, or Elias, has distinguished the primates of the old body. Of the latter, Eliyah II. and III. made overtures to Rome, which did not terminate in a permanent junction with that church. Assemanni, who sets forth the dates when these various treaties were effected, accounts for their repeated failures from the operation of four causes. In his judgment the successors of Simeon and Elias did not observe their concord with the Papal see: 1. Because when they entered into communion with it, their ritual and office-books were not purged of the errors with which he conceives they abound; for in those books their peculiar doctrines are contained, and the memory of their heretical leaders cherished. 2. Because of their almost exclusive attachment to the works of their own theologians. 3. Because the intercourse between them and the court of Rome has been liable to continual interruptions. They have had no representative there, nor adequate commu-

nications from it by legates or epistles. And, 4. Because the Romish missionaries, who went in those days into the East, were either ignorant of their languages, or failed to penetrate so far as to the residence of the patriarch ; but transacted their affairs with persons of inferior or no authority ; and, instead of employing their strength in reclaiming the Nestorians to a pure doctrine, wasted it in controversies on rites and observances, more calculated to irritate than to tranquillize the prejudices of men so tenacious of their long-established customs.*

But in the year 1681, a more permanent schism took place, which resulted in the consolidation of what has since been called THE CHALDÆAN CHURCH. This new body was composed of converts, both from the Nestorian and Jacobite parties ; and Yousuf, or Joseph, the Nestorian metropolitan of Diarbekir, who had gone off from the mother church in a disagreement with his spiritual superior, was appointed to be its first patriarch by Innocent XI.† The members of this papalized communion are found mostly in the rural districts east of the Tigris. They are numerous at Elkoösh, where they have a large monastery called Rabban Hormuz ; but the patriarchal residence is at Bagdad : the present incumbent, a zealous Romanist, was educated at the Propaganda. Strenuous efforts are being made by this party, to reduce the whole body of the Nestorians to the Romish sway. No means are left untried,—the inducements of gain, or the infliction of ill usage. The Nestorian priest at Amâdieh, in pour-

* *Biblioth. Orient.* vol. iii. pars 2.

† The pope having sent him the *pallium*, the *De Propaganda Fide* assigned him a pension of five hundred crowns, and the Roman Catholic ambassadors at the Porte employed their influence to obtain his confirmation in the patriarchate by the sultan. This Joseph, who died at Rome, had a nephew, a priest at Paris, where he resided for twenty years. His name was Abdelahad ; but the name by which he was known in Paris was M. Dominique.

ing his lamentations, on this subject, into the ear of Dr. Grant, stated that his own father had been bastinadoed, to compel him to become a Roman Catholic.

The members of the Nestorian church, till very recently, might probably have approached the number of two hundred thousand. The region principally inhabited by them has been the mountainous country in the interior of Assyria, a district they have possessed for ages as an independent people,* though subject to frequent collisions with the Nomadic tribes of Koordistan.

It is, indeed, by no means a baseless theory, as is shown by the author just referred to, that this branch of the Nestorians, which may now be considered as the main body of their genuine church, are Hebrew in their origin, and descendants, in fact, of those Israelitish tribes which were brought into this very country at the captivity, and which never returned into Palestine : the indications of history, sacred and secular, their own traditions, their language and immemorial customs, in striking accordance with those of the ancient Hebrews, all tend to such a conclusion ; and invest with a redoubled claim upon our regard a people of a descent so noble, and possessed alike of the venerable prerogatives of the old covenant, and the more glorious privileges of the new one.

Who that has the true feelings of a Christian cannot but regret, that this interesting branch of the Redeemer's church should, in these last ages of light, have been suffered to uphold their hereditary conflict with persecution and adversity, without the fraternal aid, the intercessory prayer, the cheering message or epistle, the pity, almost without the knowledge, of their more favoured Protestant brethren of the West ?

But let us hope that a better era has begun. A dis-

* And hence called *Ashiret*, "free from tribute."

position for moving in this good cause has providentially been called forth; the impulses of which, if carried out with perseverance, will be crowned with incalculable good. The American Board of Missions, whose oriental enterprises evince a dignified philanthropy, which blends, if I may so speak, the classic with the apostolical spirit, established about ten years ago some of their agents among the Nestorians of Ooroomiah, and the mountains of Koordistan. This was attempted, not with the questionable design of proselyting the members of that old communion to a new system of ecclesiastical discipline, but with the profoundly Christian purpose of instrumentally reviving their personal religion, and re-edifying them as a church "in the faith once delivered to the saints." The efforts of these evangelists were understood by the people on whose behalf they had been undertaken, and received the full and grateful concurrence of the patriarch, the clergy, and their congregations. They were "regarded as public benefactors," and their "arrival was hailed with general joy." "The Nestorians welcomed us," say they, "with the greatest kindness and affection. Their bishops and priests took their seats at our table, bowed with us at our family altar, drank-in instruction with childlike docility, and gave us their undivided influence and co-operation in the prosecution of our labours among their people. They regarded us as coadjutors with them in a necessary work of instruction and improvement, and not as their rivals or successors. We had come not to pull down, but to build up; to promote knowledge and piety, and not to war against their external forms and rites.

"We found much in their character to raise our hopes. They have the greatest reverence for the scriptures, and were desirous to have them diffused among the people in a language which all could understand. In their feelings

towards other sects they are charitable and liberal;* in their forms more simple and scriptural than the Papal and other oriental churches. But they abhor image-worship, auricular confession, and the doctrine of purgatory; and hence they have broad common ground with Protestant Christians. But they had, as a people, sunk into ignorance and superstition. None but their clergy could read or write; the education of their females was entirely neglected; and they attached great importance to their numerous fasts and feasts, to the neglect of purity of heart and life. Still there are some who now appear to lead exemplary lives, and to sigh over the degradation of their people. Indeed, we cannot but hope that something of vital piety may have continued to burn upon their altars from the earliest ages of the church, and we trust it will again shine forth in a resplendent flame. In such a state of things it is not surprising that we have been permitted to prosecute our labours without a breath of opposition from the ecclesiastics or the people."†

At the time that these communications were given to the public, about twelve or fourteen free schools had been

* "We admit," said the bishop of Jamalava, "all the twelve Christian sects to our communion, if they will come; but none of them will admit us to theirs." See SMITH and DWIGHT's "Researches." The allusion to twelve sects is founded on the idea that the twelve apostles "each founded an orthodox sect, with different usages and rites." Compare CONDER's "Analytical View of all Religions," p. 75.

† "The Nestorians, or the lost Tribes found." By Asahel Grant, M. D. This faithful and laborious missionary expired at Mosul, in April, 1844. Mrs. Grant died five years previously, and her remains, with two of their children, lie by the Nestorian church in Ooroomiah. "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. xiv. 13.)

opened in the villages of the plain; a seminary and boarding-school had been established in the city of Ooroomiah; considerable portions of the scripture had been translated into the vernacular language of the Nestorians, a mixed dialect of the Syriac; the churches had been opened for the mission-schools and preaching; native helpers had been raised up and qualified for usefulness; the mission had been reinforced by accessions from America, and a printing press, with suitable type, set in operation.

A calamity, however, which overtook the mountain Nestorians in 1843, has cast a disastrous shadow upon the hopes of the missionaries in that quarter of their field of labour. Four thousand of the Nestorians, including their patriarch himself, fell under the murderous hands of the Koords. This cruel massacre was brought about, according to good authority, by the intrigues of Romanist emissaries, whose occult, but active, influence has since manifested itself in the court of Persia, by an order from the government, requiring the Protestant missionaries to leave Ooroomiah. Against this ordinance, an appeal has been made to the Persian monarch, but with what success the writer has not as yet been able to learn.

The history of the Nestorian church has been heretofore a perpetuated struggle with those portentous systems of oppression which have been in a manner indigenous to Asia, and have extorted the groans of successive generations, or with the machinations of a foe more steady to the purpose of destruction than the most implacable of her ancient persecutors. That this Christian community still subsists, is an impressive manifestation of the regal providence of the Saviour. The flames of the furnace have weltered around her for seventeen centuries; but, like the bush of Horeb, she is unconsumed. Shall it not be seen

that He who does nothing in vain, must have a purpose in this miraculous spectacle worthy of himself? May not its preservation be destined to fulfil designs of infinite beneficence to the benighted regions to which, in a happier and not far-off day, its priests and evangelists will have access, with all the advantages of language, local contiguity, and affinity of habits and manners, so needful to the missionary, but so difficult of attainment among ourselves? Should this communion become illuminated with the wisdom and spiritual understanding of true Christianity, and be endued with the fulness of the blessings of the gospel of peace, it will doubtless be rendered a chosen and effectual instrument in the evangelization of the East. The days of Mahomedism are numbered; and when that Titanic barrier to human improvement, now wavering to its fall, shall have thundered down, and a hundred millions of mind-enslaved beings have become accessible to the truth; who are so likely to be prepared to step forth to the glorious toil, as the descendants of those olden missionaries, who, traversing deserts and seas to bring lost souls to their Saviour, "pursued without fear the footsteps of the roving Tartar, insinuated themselves into the camps of the valley of Imaus, and the banks of the Selinga, entered China by the port of Canton, and were found, as well, on the Pepper coast of Malabar, and the isles of the ocean, Socotora and Ceylon?"

When the promised times of reviviscence from the presence of the Lord have come upon his expecting church, the graces of the Divine Spirit will not surely be withheld from a people who have "borne and had patience, and for his name's sake have laboured, and not fainted;" but as the dew that came down on Hermon and mount Zion, will the holy influence fall upon the waste places of this ancient heritage, and make it as the

garden of God. Let us pray, then, that the day of her regeneration may speedily come, and that the end of the Lord may thus be made known :—that he hath sustained her through these weary ages in the wilderness to humble her, and prove her, and to do her good in the latter day.

NOTE.—THE TWELVE CHAPTERS OF ST. CYRIL.*

THESE celebrated theses, when divested of their harsh and maledictory phraseology, may be stated in substance as follow :—

1. That Immanuel is God : Therefore the Virgin, inasmuch as according to the flesh she gave birth to Him who is the Word made flesh, may be called "Mother of God."

2. The Word who proceedeth from God the Father is hypostatically united to the flesh, and with his human nature maketh one sole Christ, who is alike God and man.

3. This union is not a mere connexion of dignity, authority, or power, but is substantial and real.

4. Hence the things affirmed of Jesus by the apostles and evangelists are not to be attributed to the man as considered separately from the divine nature, nor to the latter considered apart from the fact of the incarnation.

5. Nor can we accurately call the Lord Jesus (ϑεοφόρον ανθρωπον) a man who carries, or bears, the divine nature, inasmuch as the Word was made flesh,—made partaker of our nature.

6. Nor that the Word who proceedeth from the Father is the God or the Lord of Jesus Christ ; the Redeemer being himself God and man in one person ; for the Word was made flesh.

7. Nor that the Lord Jesus, as man, was actuated by the divine Word, and invested with the glory of the only begotten Son, as being another person than himself.

8. Therefore in offering that worship which is due to Jesus Christ, we do not adore the human nature as WITH the Word, nor the divine nature as apart from the humanity ; but we worship and glorify one Immanuel, the Word made flesh.

9. We must not say that Jesus was glorified by the Holy Spirit, as receiving from him an extraneous power for the performance of miraculous works ; for the Spirit by whom he performed those works was his own Spirit.

* See page 67.

10. And with regard to the sacrifice which Jesus as our High Priest hath offered for us unto God, it may not be said that our High Priest is not the Word of God himself, but a man born of a woman, as if he were another person than the divine Word ; nor that he who knew no sin offered that sacrifice for himself.

11. The flesh of the Lord is vivific ; because belonging hypostatically to the Word, who proceedeth from the Father, and who quickeneth all things, and not to another only morally one with the Word through his dignifying inhabitation.

12. The Word, the Lord and Giver of life, suffered according to the flesh, and was crucified, and was the first-begotten from among the dead.

THE JACOBITES.

When Nestorius promulgated his doctrine of two persons in the Redeemer, he had not a more zealous antagonist than Eutyches, an archimandrite of a monastery of three hundred monks, near Constantinople. But while prosecuting his opposition to that erroneous dogma, Eutyches himself was carried away by a too common tendency of our nature to run into extremes, and became, in his own turn, the author and advocate of a new heresy. In contending for the oneness of the person of Christ, he began to teach that the two natures in that one person were so blended as to have become one nature; or, in other words, that the humanity of our Saviour had, by some mysterious process, been transmuted into, or identified with, his divine nature.

It will not consist with our brief limits to discuss the demerits of this particular opinion, nor to detail minutely the progress of the controversy occasioned by it. He who has received the plain teachings of the inspired volume regarding the person of our Lord, will learn a salutary lesson on the infirmity of the human mind, and its proneness to err in things spiritual, from the fact, that an idea at once so contrary to the letter of scripture, and the general economy of redemption, should have had an advocate, in other points of character, so respectable.

[Observe how emphatically the distinctness of the two natures is enunciated in such passages as Rom. i. 3; 1 Peter iii. 18; Heb. ix. 14; John i. 14; Phil. ii. 6, 7; Col. ii. 9, &c.

[It would follow from the Eutychian doctrine, that the Messiah not being really man with men, and physically incapable of death, could not have redeemed our nature

by the atonement;* nor would he have that eternal *sympathy* with his church which is so graciously made known to us in the gospel. Compare Heb. ix. 12; vii. 24; and iv. 15.]

The defection of Eutyches from the truth was made a subject of complaint at an occasional synod at Constantinople, by the same Eusebius, then bishop of Dorylea, who while a layman had taken so active a part in repressing the heresy of Nestorius. Summoned before this assembly, and declaring his unchangeable determination to abide by the position he had taken, the archimandrite was degraded, and deprived of his abbey.

The flames of polemical animosity were now kindled afresh. Eutyches had a multitude of partisans both in Constantinople and the East, at the head of whom was Dioscorus, bishop of Alexandria, and successor of St. Cyril. This dignitary prevailed on the emperor to summon a general council for the purpose of allaying the returning troubles of the church; and an assembly was convened at Ephesus, which, from its heterodox decisions, its determined partiality to Eutyches, who was absolved from his penalties, and its brutal treatment of Flavian, the patriarch by whom he was deposed, and who died of the ill usage in a few days, has been denominated in ecclesiastical history the "piratical synod,"—*prædatorius synodus*.

Theodosius, prejudiced in favour of the new opinion, was in vain requested by the bishop of Rome to indicate

* Fleury relates an anecdote of Almondar, a Saracen, who had been converted to Christianity, and who, being urged by certain Monophysites to come over to their way of thinking, resisted them on one occasion by the following argument: "He said, 'I have received letters which send me information that the archangel Michael is dead.' 'That,' cried they, 'is impossible.' Almondar replied: 'And how, then, if Jesus Christ had been simply Divine, without having our human nature, could he have been crucified for us, if, as you say, even an angel is incapable of dying?'"

another general assembly to revise the proceedings at Ephesus. Marcian, however, who was soon after called to the throne, with greater zeal complied with the Papal requisition, and summoned around him the fourth ecumenical council in the church of St. Euphemia, at Chalcedon.

In this assembly, which convened on the 8th of October, 457, and consisted of six hundred and thirty bishops, the acts of the Ephesian synod were rescinded, the teaching of Eutyches formally condemned, and a symbolical declaration of the true doctrine on the subject in question set forth for the use of the church.

Yet these decisions were far from giving universal satisfaction. There was a numerous party in the East, not unaptly characterized as Demi-Eutychians, who, while they did not agree with that doctor in one of his errors, that the flesh of Jesus Christ was not consubstantial with our own, held fast, nevertheless, his primary idea of the one nature; and on this account they soon obtained the name of MONOPHYSITES.*

The principal seat of the agitation which succeeded the council of Chalcedon was the church of Alexandria. There the deposition of the patriarch Dioscorus, on account of the part he had taken with Eutyches, was followed by a train of proceedings which have dishonoured the annals of that communion with treachery, violence, and bloodshed. And as it regards the Oriental church at large, it may be said, that the discussions and turbulencies of this, along with the yet unsubsided Nestorian, controversy, convulsed it in its length and breadth, and produced disruptions and schisms that have never been repaired.

The Monophysites not only waged a strife with the catholic, or orthodox, on the great topic of this contro-

* From *μονος*, "single," and *φυσις*, "nature."

versy, but were so ill agreed among themselves, as to be speedily marshalled into various divisions and subdivisions of theological sectarianism; such as, 1. The *Eutychians*, properly so called, who denied the literal reality of the human nature of our Lord, and were, on this ground, sometimes called by the revived names of Phantasmists and Docetæ.

2. The *Acephali;* those who, having separated themselves from the existing patriarchal authorities, were as yet without a settled church *status;* having, as the term applied to them means, no ecclesiastical head.

3. The *Julianists;* from their leader, Julian of Halicarnassus, whose distinguishing tenet was the incorruptibility of the flesh of Christ. And these, more strictly described, branched into three parties: (1.) The first held that the body of our Saviour was a created substance, but incorruptible, on account of its immaculate conception. (2.) The second affirmed, that the body of Christ, from the moment of its immaculate conception, was not only incorruptible, but uncreated; while, (3.) The third party asserted, that the sacred body might in itself have been corruptible, but was never corrupted, by virtue of its union with the Word incarnate.

4. The *Theopaschitæ;* who, as a consequence of the Eutychian view, believed that the divine nature of our Saviour underwent the passion which atoned for sin.

5. The *Severians;* followers of Severus, or Souarios, a distinguished Monophysite leader,* who, by the patronage of the emperor Anastasius, had been intruded into the patriarchal see of Antioch. With respect to the doctrine of the Trinity, he confounded person with nature, and taught a species of tritheism. His partisans, however, had several variations or shades of opinion.

* See notices of him in Evagrii *Hist. Eccles.* lib. iii. cap. 33, and Fleury, tom. vii. 182.

There were, (1.) The *Damianitæ*, who held that the Father, the Son, and the Holy Spirit, were distinct persons; each not God in himself, but God by participation in a common divine nature. (2.) The *Petritæ*, sectators of Peter of Antioch, who professed to believe that each person in the blessed Trinity is in himself God, by independent nature, substance, and individuality; and with these merely symbolized, (3.) The *Cononitæ*, or followers of Conon, bishop of Tarsus; while, (4.) The *Philoponiaci*, so called from Philoponus, a schoolman of Alexandria, holding the same views with the Peterites on the Trinity, differed from them on several other points of doctrine. (5.) The *Agnoëtæ*, or Ignorantians, who held, with respect to the second person of the Trinity, that though all things were known to him, yet, on account of his hypostatical union with our humanity, he willed to be ignorant of some things. (6.) The *Condobauditæ*, (from the place where they were mostly found,) who attributed ignorance to Christ, and denied the co-equality of the three persons in the Godhead. Besides these, there were the followers of Paul the Black, the Sergiani, the Nicobitæ, and other sub-sects, which it would be useless to enumerate.

This painful anarchy of doctrine, with the manifold evils attendant upon it, continued to afflict and desolate the church for more than seventy years. During this time, though the authority of the council of Chalcedon was resolutely maintained by a minority, and often a small one, of faithful men, the Eutychian, or rather Monophysite, cause, by the success of factious intrigue and the partiality of the emperors, held sway over nearly the entire East. The emperor Basilicus compelled no less than five hundred bishops to condemn the creed of Chalcedon; while the *Henoticon*, or Irenical Decree, of Zeno, though in words condemnatory both of Nestorius

and Eutyches, maintained a silence on the authority of that council, which was considered as equivalent to at least a toleration of its opponents. At one period during the reign of Zeno, the three great patriarchates were held by men of avowedly heretical sentiments; Moggos, or Mongos, at Alexandria, Acacius at Constantinople, and Peter the Fuller at Antioch. Anastasius also, on coming to the throne, made it one of the leading objects of his administration to establish the Monophysite interest, and with such vigorous effect, that most of the oriental prelates gave in their adherence to the dominant heresy; nor was it till the time of Justinian, who attained the imperial dignity in 527, that the down-trodden cause of truth was relieved of its accumulated oppressions. But at that epoch a better day seemed to have dawned for the church. The advocates for the early faith were once more permitted to defend it openly before its enemies, and the result, as at Constantinople, was the confutation of error. At the fifth general council, the decisions of Chalcedon harmonizing with the three which had preceded it, were solemnly recognised; while peace, in holy unison with truth, once more returned to the majority of the oriental churches.

It was then that the communion since known by the name of Yakóbee, or Jacobites, began to be consolidated from the various sectaries who held to the Monophysite doctrine in Syria, and the countries on the Tigris and Euphrates, This was brought about mainly by the agency of Jacob Zanzala, a monk who had been a zealous disciple of Severus. Jacob is sometimes known by the cognomen of Al Bardai, which was given him, according to D'Herbelot, from the circumstance of his wearing a garment fabricated of a species of stuff, similar to felt, which the Arabs call *barda*; though others consider it as derived from the name of Bardaa, the city in Armenia

of which it is said he was a native. He commenced his labours at a time (about A.D. 550) when the interests of Monophysitism had been reduced to a very low ebb; and his ordination to the episcopal office was received, according to tradition, from the hands of certain bishops of his sect, then in prison by the force of the imperial edict.* Having been authorised by them, he fulfilled the duties of a missionary prelate in various parts of Syria and Mesopotamia, in zealously preaching what he believed to be the truth, in the settlement of congregations, the ordination of presbyters and bishops, and the organization of a united ecclesiastical system.

Here, then, we are to draw a line of distinction between the Monophysites in general, and the Jacobite church in particular. The latter, as a specific communion, was consolidated in Syria and Mesopotamia; but the theological dogma of the one nature has been held in common with them by multitudes in the patriarchates of Constantinople, Alexandria, and Ech-miazin.

The Jacobites have always protested against being considered followers of Eutyches. But while they profess to anathematize that heresiarch, they merely reject some minor opinions of his, and hold fast his great distinguishing error of the absorption of the humanity of our Saviour in his divine nature. They think, that, in the incarnation, from two natures there resulted one. In other words, they believe that the Redeemer does not possess two natures, but one, composed of two: (EX *duabus naturis, non* IN *duabus*; id est, *ex duabus in unum coalescentibus, non duabus remanentibus*:) illustrating their dogma in this way,—"Glass is made of sand; but

* The ordination of Jacob to the episcopate has been questioned. Renaudot, on the authority of Marus and Amrus, affirms, that while ordaining bishops and presbyters, he himself was no more than a simple priest.

the whole is only glass, no longer sand: thus, the divine nature of Christ has absorbed the human, so as that the two are become one."

There have been those among them, indeed, who have pursued a kind of middle path between Eutychianism and orthodoxy. Of this school was the celebrated Xenayas, or Philoxenus, bishop of Mabug, whose name has been given to the later Syriac version of the New Testament. Xenayas, in a book ܥܠ ܡܬܓܫܡܢܘܬܐ *Al Methgashmonutho*, "On the Incarnation," maintains the existence in Christ of one nature, composed of the divinity and humanity, but without conversion, confusion, or commixture. He teaches that the Son, one of the Trinity, united himself with a human body and a rational soul, in the womb of the virgin. His body had no being before this union. In this he was born, in it he was nourished, in it he suffered and died. Yet the divine nature of the Son did not suffer or die. Nor was his human nature, or his agency, or death, merely visionary, as the Phantasmists taught, but actual and real. Moreover, the divine nature was not changed or transmuted into the human, or commixed or confused therewith; neither was the human nature converted into the divine, nor commixed or confused with it; but an adunation of the two natures took place, of a mode equivalent to that which, by the union of body and soul, makes a human being: for as the soul and body are united in one human nature, so, from the union of the Godhead and manhood of our Lord Jesus Christ, there has arisen a nature peculiar to itself; not simple, but complex; ܚܕ ܟܝܢܐ ܐܦܝܦܐ *chad kyono ephipho*, "one double nature," which he designates by employing a (perhaps ill-judged) phrase of St. Cyril's, "the one only nature of the Word Incarnate."

Xenayas, therefore, and a numerous class of the

Jacobite divines with him, receded in this doctrine equally from the Eutychians and the Catholics :—From the old Eutychians, in maintaining that the flesh of the Saviour taken from the virgin was actual and real, and united with his Deity, without confusion, change, or division ; but from the orthodox as well, in teaching that, after the union, the two natures were no longer two, but one, composed of two.

[The Eutychians, and Monophysites in general, had a manner of speaking of the human nature of our Lord, which implied that it had an actual existence prior to the incarnation of the Word. This was well animadverted upon by St. Leo, in his admirable letter to Flavian of Constantinople, at an early stage of the controversy ; where he observes, that it was scarcely a less blasphemy to say, that before his advent the Redeemer had two natures, than to say, that after it he possessed but one.]

The view of Xenayas appears to be that still taken of this mysterious subject by the ecclesiastics of the Jacobite communion at the present day. The laity, as among the Nestorians, and all other fallen churches, enter but rarely into the examination of religious doctrines, content with passively receiving the instruction sparingly enough inculcated by their priests. On the topic in question, they have some imperfect idea that the Saviour is God and man in the same nature ; a mystery which they indicate by making the sign of the cross with only the middle finger of their hand, holding the others so as to render them invisible.

The Jacobites believe in the personality and Deity of the Holy Spirit ; but, in common with the Greek church, deny his procession from the Son. Yet there have been some among them who have asserted that truth. In the parts of their service-books which relate to the Holy Ghost, they say, in reference to that Divine Person,

"Who from thee, O Father, proceedeth, and taketh of (or from) thy Son."

With respect to the sacraments, it has been generally said, that the Jacobites hold the septenary number, like the Romanists. But this must be taken in a qualified sense, as they have no distinct service of confirmation, nor do they use extreme unction, unless it be sometimes imparted to members of the priesthood. Auricular confession, too, is scarcely known among them.* And in the eucharist, while they profess to recognise the real presence, it must not be understood in the Papite sense of transubstantiation, but the presence of the Saviour which accompanies, in an undescribed manner, the elements of the bread and wine: a species of consubstantiation, illustrated by Bar Salib,† under the idea of iron in union with fire, and receiving from it the properties of light and heat, while its own nature remains unaltered. So also Bar Hebræus, adopting an explication, probably from the Nestorians, says, "As the humanity of the Lord, not by [its own] nature, but on account of its union with the divine nature, is called God; so this bread and wine, not being flesh and blood by nature, but *(metul Taibutho da-rucho da-alaihun)* on account of the grace of the Spirit which is upon them, are called the body and blood of Christ." And again: "We call the bread and the wine, because of the Spirit's grace, the body and blood of God, *(lau ba-kyono,)* not by nature, but from their union with God."‡

In the administration of the eucharist they use newly-made unleavened bread, commixed with salt and oil; and the communion is not restricted to one kind. But most

* Brerewood, chap. xxi.

† In Matt. xxvii. [*Codd. Syr. Clement. Vatic.* 16, fol. 29.]

‡ Bar Hebræus, *Menorath Kudshee*, or the "Lamp of the Saints," fundam. vi. sect. 2.

commonly the cake is dipped into the wine, as among the Nestorians.

In the administration of baptism, the old Jacobites are reported to have signed the child in the face, or the arm, with the figure of the cross by the imprint of a burning iron.*

They pray, as the other Syrians, for the dead, but deny the doctrine of purgatory.

The Jacobites of Syria and Mesopotamia have a traditionary belief, that they are lineally descended from the first Hebrew Christians. Dr. Wolff, speaking on this point, says: "They call themselves the *Bnee Israel*, 'the children of Israel,' whose ancestors were converted by the apostle James. There cannot be the least doubt, that their claim to being the descendants of the Jewish Christians of old is just. Their physiognomy, mode of worship, their attachment to the Mosaic law, their liturgy, their tradition, so similar to the Jewish, the technical terms in their theology,—all prove that they are real descendants of Abraham."†

The clergy of the Jacobite church are constituted on the model of a perfect hierarchy. Extremely tenacious of their ecclesiastical status in this particular, they glory in an apostolical succession from St. Peter as the first bishop of Antioch, and exhibit what they hold to be an unbroken series of more than an hundred and eighty bishops of that see from his day to our own. But with-

* So Brerewood, but on what authority he does not state. ("Inquiries," p. 188.) With regard to baptism, they believe that the Holy Spirit descends into the water, and regenerates the subject of the ordinance. The face of the child, or person, is turned toward the East, and a triple affusion of water is made by the left hand of the priest. Chrism is added to baptism, and confirmation follows after seven days.

† Journal, 1839. Saligniac, in his Itinerary, viii. c. 1, asserts that in his day they still used circumcision.

out insisting upon the fact, that the tendency of authentic history is opposed to the assertion that St. Peter was ever bishop of Antioch, it may be observed, that could his episcopate there be established, the Jacobites, as a specific body ecclesiastic, date from a period more than five hundred years after the death of that apostle. The earliest bishop of Antioch whom they can rightfully consider as a chief pastor, is Severus, surreptitiously intruded upon that patriarchate by the emperor Anastasius; and who, tried by the test of proper ecclesiastical law, would be found to have had but a dubious title to the episcopal dignity at all. Their orders, moreover, have never been cleared of the suspicion thrown upon their genuineness by the statements of the historians Maris and Amrus, that Jacob Al Bardai, being only a simple presbyter, gave ordination, nevertheless, to a multitude both of priests and bishops.* But upon controverted topics of this kind it is not our province to enter. The subject of a succession of individuals, each duly qualified for, and legitimately constituted in, the episcopal office from any of the apostles downwards, when examined with even a merely canonical exactness, to say nothing of a scriptural judgment, becomes a labyrinth of difficulties: and it would seem that Divine Providence had so overruled or permitted certain events in the history of all churches which have made such a claim, as to confound the pretensions of those who are disposed to glory in the adven-

* *Antiocheni Jacobitarum patriarchæ, quamvis successionem habent propriorum ex sua hæresi antistitum, ea tamen non adeò certa est, quum Severus Antiochenus et Jacobus Baradæus multas contra communem ecclesiæ disciplinam ordinationes celebrassent, quarum validitas in dubium vocari poterat. Et sanè parùm commodè sensisse de illis Nestorianos testantur Maris et Amrus, qui Jacobum Baradæum simplicem sacerdotem fuisse scribunt; ordinasse tamen episcopos et sacerdotes bis millenos et amplius.*—RENAUDOT, *Liturg. Orient.* tom. i. p. 365.

titious externals of Christianity, rather than in its intrinsic spiritual and immutable excellences.

In the Jacobite communion the ministerial orders, beginning with the lowest, are as follow :—

1. The janitor, acolyte, and exorcist. These are conferred, without imposition of hands, by a simple commission of the bishop ; and to them may be added the *rab-baitho da-idtho*, or steward of the church, and the *meshamshonitho*, or deaconess.

2. The *mazmorono*, or singer ; the *koruyo*, reader ; *phelguth-mashamshono*, the half-deacon ; *mashamshono*, the deacon ; and *rish-mashamshonee*, "head of the deacons," or archdeacon.

3. *Kashisho* or *koheno*, the presbyter or priest, the *chorepiscopus*, and the *periodeutes*, or visitor.

4. The bishop ; metropolitan, *maphrian ;* and *abo darishonee*, "father of the chiefs," or patriarch.

Those in the third class are by the same ordination ; the same is true of the higher dignitaries of the fourth, with the addition of a few circumstantials.

In the ordination of a bishop, the person elected reads a confession of faith in the presence of the patriarch and of two or three bishops, who perform the entire ceremony, no priest or deacon assisting. A portion of the gospel is read upon the head of the elect, after which is the investiture with the episcopal habits, namely, ܡܨܝܦܬܐ *matsyaphtho*, the robe, or vestment, of wrought linen, ܟܘܟܠܘܢܐ the black hood, ܦܝܢܐ *phaino*, the mantle, and ܐܘܪܪܐ *urroro*, the stole or pallium. The Maronite bishops wore formerly the ring, the cross on the breast, and the mitre ; but these latter decorations have never been in use among the Jacobites. The imposition of hands then takes place, preceded by a thanksgiving from one of the bishops, and followed by

the annunciation of the patriarch, who signs the newly ordained in the forehead, and proclaims his ordination as bishop or metropolitan of such a church or diocese: another lesson from the gospel is then recited by the new bishop, who receives at the conclusion the episcopal staff.

The ܡܦܪܝܢܐ *maphriono*, holds a dignity peculiar to the Jacobite church. He takes precedence next to the patriarch. The Syrian writers deduce this office from that sustained by the disciples of the apostles, Adæus, Achæus, and Mari. The name itself some consider to be a corruption of ܡܠܦܢܐ *malphono*, a doctor; but others, with a greater appearance of correctness, derive it from ܐܦܪܝ *aphri*, a word designative of fruitfulness, and suggesting the idea of paternity; the *maphrian* being considered as a bishop of bishops, or a *pater patrum*. In former days his power was all but supreme. He instituted episcopal sees, ordained and deposed bishops, and discharged in general those pontifical functions in the regions to the East, which the patriarch himself undertook in the West. But the office in the present day is merely titular.

The patriarch is elected by lot, in a synod of the *maphrian* and bishops, the consecration being performed by the senior members of the episcopal college. His style, or dignity, as proclaimed at his enthronement, is "patriarch of the city of Antioch, and of the whole ܐܘܚܕܢܐ domain of the apostolic see;" and in his epistolary and official communications, "Ignatius, patriarch of Antioch, the city of God, and of the whole East." The name Ignatius, after the illustrious martyr of Antioch, has been assumed ever since the year 878. The patriarchal residence has been variously at Mabug, Mardeen, Rhesa, Caramit or Amida, and Alep; but it is now

generally at the convent of Deyr Safran, at Merdeen. The *maphrian* has lived usually at Tagrit, Nineveh, Mosul, and Bagdad. After the East became subject to the Mahomedans, the Jacobite patriarch, like the Nestorian, commonly received from the khalif, sultan, or other regnant potentate, a charter or diploma, called by Bar Hebræus, ܣܝܓܝܠܝܘܢ *sigilion*, by which he was confirmed and protected in his authority.

Some of the Jacobite patriarchs have at various times entered into communion with the see of Rome. The first who did this was Ignatius, in 1552, who sent his profession to pope Julius III. It was at the same time that Moses, a priest of Mardeen, brought the manuscript of the Peschito New Testament into Europe for the purpose of procuring a printed edition of it. The example of that Ignatius was afterwards followed by Ign. Juchanon, Ign. Daoud, Ign. Nahemus, Ign. Andreas, and Ign. Petros, patriarchs, and by Gregory, metropolitan of Damascus, Ignatius, bishop of Alep, and Taizonius, bishop of Jerusalem;* but few of these "reconciliations" were permanent. The congregations which have been converted to Romanism, are designated by the steadfast Jacobites, *Maghlobeen*, the "Beaten," or "Conquered."†

When will something be attempted by our Protestant Missionary Societies for the true evangelization of this venerable church?

* Evodius Assemanni, *Biblioth. Mediceæ.*

† The Jacobites mostly abound in Mesopotamia, especially about Mosul and Mardeen. In Palestine there are scarcely any. There are a few families in Damascus and in Nebk, the villages of Sudud and Karysteen: small congregations also subsist in Hooms, Hamah, and Aleppo. In Jerusalem they have a monastic house and a resident bishop. Exclusive of those in Malabar, their entire number does not probably exceed 150,000 souls.

THE SYRIAN CHRISTIANS OF INDIA.

Of the time and manner in which Christianity was first brought into India, the testimony of authentic history is not so clear as to admit of no difference of opinion. But they who have well weighed the evidence which has come down to us, have commonly inclined to the belief that it was the apostle Thomas who led the way of all other missionaries into that region. This, as we have seen, is the constant tradition of the oriental churches. "We are taught," says Bar Hebræus in his "Syrian Chronicle," "that the divine apostle Thomas announced the Christian message to the eastern country in the second year after our Lord's ascension. As he passed through on his journey to India, he preached to divers nations; the Parthians, Carmanians, Bactranians, Marguës, and Indians."

So, down to the present day, as we read in the Asiatic travels of the American missionaries, there are localities held, in a manner, sacred by the Nestorians, as places where St. Thomas rested and preached on his way into India. This, too, is recognised as an historical fact in the public service-books of the Malabaric church. Thus in their ancient Syriac Breviary, it is said in one of the antiphons, that "the *Hindoos* and Chinese, the Persians, and they of Syria, Armenia, Greece, and Rome, hold in veneration the name of Thomas:" and a memorial for the second nocturn in the office for the day of that apostle states, that "by his instrumentality the errors of the *Indian* idolatry were dispelled." It was in India that, according to uniform tradition, he finished the toils of life by martyrdom. "He had returned from China to the coast of Coromandel:" the chiefs of that country showing a willingness to receive the gospel, "Thomas

baptized the king," Salivahan, "and his brother, and many of the nobles, and began to preach with great boldness. Then went he up into a mountain of India, and there proclaimed the gospel of God; and being there thrust through with a lance by one of the Heathens, his body was conveyed to Calamina, (Meliapore,) and buried there." This is thought to have been in the year 68. According to a Syrian historian, quoted by Yeates, it was "by reason of the innumerable conversions to the faith of Christ that he had exposed himself to the hatred of the Bramins; who, having raised an uproar against the apostle, overwhelmed him with stones; but another of the Bramins, when he perceived that he was yet alive, thrust him through with a lance, and he expired."

The scene of this martyrdom, still called "the Mount of St. Thomas," is not far from Meliapore. It is described as a rocky, yet wooded, ascent, and has a small church towards the summit, hewn out of the solid stone. The population around, Pagans as well as Christians, hold the immemorial belief that here the apostle of the gospel met his end.

We must connect with this the tradition recorded by Eusebius,* that so early as about the year 190, when Pantænus went from Egypt into India, as an evangelist, he found there the Gospel of St. Matthew in Hebrew, which was said to have been left there by Thomas, or his coadjutor Bartholomew. Next, that at the council of Nice, in the year 325, there was a bishop of India, whose name, Joannes, was subscribed in the acts of that assembly, and who was charged with the duty of promulgating its ordinances in "the great Indies."†

We read also that some twenty years later than the council of Nice, the emperor Constantius sent a mission

* Eusebii *Eccles. Hist.* v. 10. † Fleury, liv. xi. c. 25.

to the Homerite Arabs, by a certain Theophilus, an Indian, who is stated to have been a native of *Diu*, or *Divu*, an old Indian name for an *island;* (hence *Maldives*, "isles of Mala;") and which, in this instance, is thought to point out Ceylon. After having discharged his mission in Arabia, this Christian priest passed, says the historian, into the island of Divu, his country, and from thence εις την αλλην Ινδικην, "into the other India," probably the main continent; where he visited several churches, and reformed certain irregular customs.*

So also Cosma, the Egyptian merchant, and afterwards a monk, writing, about the year 547, his Christian Topography, says expressly that the Christians had then churches in the island of Taprobane and Malabar. "In Taprobana insula ad interiorem Indiam, ubi Indicum Pelagus exstat, ecclesia Christianorum habetur, ubi clerici et fideles reperiuntur, an ulterius etiam ignoro. Similiter in Male, ut vocant, ubi gignitur piper. In Calliano vero episcopus est: in Perside ordinari solent."†

Now some authors have sought to identify the St. Thomas of the Indian tradition with a disciple of Manes, who, according to Theodoret, was sent by that heresiarch as a missionary to India. But by the same authority it appears that the Manichean Thomas returned again into Persia, whereas the true apostle to the Indians sealed his doctrine by martyrdom. Paolino, a missionary thirteen years in that country, says that the Manichean Thomas is entirely unknown there.

According to a second theory, the Thomas of India is no other than a certain Tamo, a Chinese of some renown as the leader of a sect of Contemplatists. That sect, however, did not spring up even in China till about A. D.

* PHILOSTORG. lib. iii. c. 4—6. Conf. the Commentary of Godefroi on the Theodosian Code (tome iv.) with this place in Philost.

† *Collect. PP. et Script. Gr.* (Montfaucon,) tom. ii. 178.

582; yet, on the personal testimony of Cosma thirty-five years previously, there were Christian churches in Ceylon and Malabar, having long-established connexions with those of Persia.

There is yet another Thomas, an Armenian merchant, or, according to others, an Aramæan by nation, and a member of the Nestorian church, to whom the introduction of the gospel into India is attributed. But, according to the best accounts, he did not arrive in that country till the time of Cerram Peroumal, emperor of Malabar in the tenth century.

On the other hand, that the Indian missionary was the apostle Thomas himself, is, as we have said, not only the tradition of the country, but also that of all the Syrians, both Nestorians and Jacobites; who concur as well in the belief that the remains of the martyred apostle were, at a subsequent period, carried from Meliapore to Edessa. And this, it is well known, is the testimony as well of many of the Greek and Latin fathers.

Thus it appears that a Christian church was formed in India in the apostolic age itself; but the circumstances of its early history are, and probably ever will be, on earth, altogether unknown. It formed, however, a kind of nucleus for that communion with which the western church became acquainted, when those parts of the East became more accessible to Europeans. In what other way the Indo-Syrian church holds a relation to the apostolic labours of St. Thomas is not discoverable. We can scarcely suppose that the people converted under his ministry would adopt the language as well as the faith of their instructor; whereas the Syriac has been in use among them from the beginning. Their traditions also refer to Syria as their ancestral country. So that while the fruits of the primeval mission formed the basis of the communion, its subsequent magnitude and strength

were probably the results of successive emigrations from Syria, Mesopotamia, and Persia, in consequence of the persecutions and disruptive wars which wasted so many of the Asiatic churches.

There are not wanting traces along the line of ages of occasional intercourse between these Indian societies and the Syrian mother church. Unquestionable documents prove, that in the sixth century the Christians of India formed a part of the jurisdiction of the Nestorian patriarch ; [Mosheim, cent. vi. part 2 ;] and the episcopal canon of Theodosius of Edessa, in the year 800, to which we have partially referred before, enjoins the metropolitan of India (who, with others whose churches were in remote countries, was dispensed from attending the four-yearly convention of the patriarch and bishops) to send letters of salutation to the patriarch every six years ; in which he is to make known the public affairs of his charge that require advice, and when all cities, great or small, according to their ability and the precept of the canons of the fathers, are to send what is due for the maintenance of the patriarchate.

Twenty-two years afterwards, we find two Nestorian priests, Sapor and Parges, landing from Syria at Coulan. At that time the St. Thomé Christians were in great prosperity, and holding a high rank in the Hindoo scale of society. At an after-day they were incorporated as a distinct people or nation, with a government and monarch of their own. For when Vasco de Gama arrived on the coast of Malabar in 1503, he saw at Cochin the sceptre of the Christian king, and learned that the Syrians of that country had been once in possession of regal power ; which, on the demise of Beliarta their last sovereign, who died without children, had passed into the hands of the king of Cochin and Diamper.*

* BUCHANAN'S Researches.

It appears also that their metropolitan, who had held his residence at Angamala, had been accustomed to exercise a measure of temporal, as well as spiritual, power; inasmuch as, with the reserve of certain criminal cases, he judged all other causes without appeal. This privilege had been accorded by the emperor Cerram Peroumal.

But their interests were now in all respects in a declining state. Towards the close of the fifteenth century, the priesthood was so diminished as to be inadequate to the instruction of the people, and the solemnization of public worship, while episcopal succession among them was verging upon extinction. "They had more churches than priests, and congregations than pastors; the distress of the people was great, for more than thirty thousand families were but ill supplied with spiritual guides." A deputation of three "faithful men" was sent to the patriarch of the East in 1499, for the purpose of obtaining other bishops. Two of them arrived in Mesopotamia in safety, and were ordained to the priesthood by the patriarch; who also consecrated two bishops, Mar Thomas and Mar Joannes, who should return with them to India. On their coming thither, "the faithful received them with very great joy; they met them on the way with the gospel and the cross, and the censer and torches, and conducted them to the church with great pomp and singing of psalms and hymns. Then they sanctified the altar, and ordained many priests, for that of a long time they had had no spiritual fathers."

In 1503, Elias, patriarch, commissioned two bishops, Denha and Jacob, and a metropolitan, Jaballaha, whom he sent "into the land of the Hindoos, and to the islands of the sea lying about Dabag, and Tsin, and Matsin." In an official letter written by these bishops to him shortly after their arrival, they state, that on the coast of

Malabar there were "thirty thousand families of the Christians of our communion. They now," says the epistle, "begin to build more churches, having abundance of every thing, and are, blessed be God, meek and peaceable. And moreover the monastery of Mar Thomas begins to be occupied by Christian men, who are sedulous for their degree. These live remote from the aforesaid Christians, about twenty-five days' journey, situated near the sea, in the city called Meliapore, of the province of Seilan. The provinces of India are many, and the visitations of the churches take up a journey of six months. Every province hath its own proper name whereby it is called; and ours, where the Christians inhabit, is called the Malabar, having in it about twenty cities; three of which are celebrated for strength, namely, Cranganore, Palor, and Culam, and, with others adjacent, have in them many Christians and churches, and are not far from the great and strong city of Calicut, a city of infidels and idolaters."

Seven years after, they state, in their Syriac report, that in their communion alone there were then two hundred thousand souls. In this form of expression, there is a reference to the Nestorian communion as distinguished from that of the Jacobites, who had possessed for several centuries a considerable interest in India. *Præter Nestorianos,* says Asseman, *etiam Monophysitæ in Indiam pervaserunt;* and Renaudot speaks of a patriarch of Alexandria of that creed sending a bishop to India so far back as the end of the eighth century. It would appear that this body subsequently received their metropolitan from the Jacobite patriarchs of Antioch. There is extant a catalogue made towards the close of the sixteenth century, which reports thirty-five churches, the metropolitan of whom, Mar Thoma, was residing at Neranatta. Another account, in the year 1760, states the

entire body at that time to consist of about fifty thousand members.

It was an evil day for this ancient people when the Portuguese found their way amongst them. Fired with the intolerant bigotry of Romanism, they commenced a kind of crusade against the peaceful Syrians, for the purpose of reducing them to a subjection to the pope, and an exact conformity with the rites and discipline of the Latin church. The Inquisition was already standing at Goa,* and the Dominicans, having prepared their dungeons, furnaces, wheels, and other instruments of torture, had entered upon their infernal vocation. The discussion which the Portuguese now commenced with the Syrians, was the controversy between a timid flock of sheep and a horde of wolves. A sudden gloom overcast the church. The people saw with dismay some of their clergy "seized and devoted to the death of heretics." Their metropolitan, Mar Joseph, was sent a prisoner to Europe, and at a compulsory synod at Diamper, under Don Alexis de Menexes, archbishop of Goa, one hundred and fifty of the Syrian clergy were imperatively required to abjure the several points on which they differed from Rome, or suffer deprival of their benefices. This, to a great extent, was complied with, and the churches nearest the coast became Romanized; with the concession granted them of still celebrating divine service in their own ancient language, a matter which they declared they would yield only with their lives.

In this synod of Diamper, the Portuguese inquisitors decreed, that "in order that no pretended apostolical monuments may remain" in vindication of the doctrines

* It had been established at the request of Xavier. The first inquisitor, Don Alexius Diaz Falcano, commenced his functions at Goa in 1560.

or discipline of the church then to be transformed, all the Syrian manuscripts which could be found should be burned, and the service-books in current use be subjected to such modifications as would assimilate them in principle to the Latin Breviary. These barbarous decisions were carried into effect as far as possible. Some of the church-books and records were carried to places of security inland; but too many were destroyed by the Romanists, while "the people wept at the sight of the flames, but were obliged to hide their tears through fear of their persecutors."

The acts of the Synod of Diamper enregister forty-four churches, thus reduced to the Papal regimen. Most of them are on the coast of Travancore, and their members have since been designated Syrian Roman Catholics. A very good idea is given of their general state by the account published by the late Dr. Kerr. "The Syrian Roman Catholics were constrained to join the Latin church, after a long struggle for the power of maintaining their purity and independence; and still appear a people perfectly distinct from the Latin church, being allowed to chant and perform all the services of the Church of Rome in the Syro-Chaldaic language, by a dispensation from the pope. They live under the authority of the metropolitan of Cranganore, and the bishop of Verapoli, and dress differently from other priests. They wear a white surplice, while the priests of the Latin communion wear black gowns, like the Capuchin friars of Madras. The Roman Catholic Syrians, it is thought, are much more numerous than the members of the original church. Their clergy are spread through the ancient churches; and, by retaining their language, and acting under the direction of Rome, they leave no means unessayed to draw over their primitive brethren to the Latin communion. There are said to be eighty-six parishes subject to the dioceses of

Cranganore and Verapoli. Their priests, to the number of four hundred, are styled *catanars*,* which is a Syrian appellation. Their congregations are reported at ninety thousand, old and young included, agreeably to the last returns transmitted to Rome. There is an inferior order of priests, called *chiamas*, in number about one hundred and twenty. Attached to each church is a convent, where the catanars reside in community, there being three, four, or five, to each church, and the service is performed weekly, in rotation."

The Syro-Papal church has a seminary, or college, at Verapoli; the priests attached to which are all Carmelites, united to "the apostolic mission" at Bombay, but not subject to it. The education achieved here, as well as at Goa, scarcely goes beyond the knowledge of the Missal.

But while the plans of Menexes were thus far accomplished in the subjugation of the churches on the coast, they met with a stouter resistance from the Christians of the interior. At first, indeed, the vigour of the archbishop's measures caused many of them to waver; but their love of religious liberty, and their deep attachment to the ancient faith, overcame the fears and counteracted the other motives which had induced a partial submission; and "binding," so to speak, "the simple gospel to their heart," they abandoned whatever advantages would have accrued to them from her friendship, and committed themselves to an eternal hostility to Rome.

These protesting churches are known by the common name of the Syrian Christians of St. Thomas. They consist of ancient branches of the Nestorian and Jacobite communions. To what extent the peculiar tenets of Nestorianism are still retained by the former party, the

* Rather *casanars*, not a Syrian but a native appellation. See "Madras, Mysore, and the South of India." By the Rev. E. Hoole.

accounts we possess are too slender to enable us to form a correct judgment. It would appear that, like their brethren in Assyria, they who retain the dogma of Nestorius, hold it in a modified, and comparatively innocuous, form. But of the sentiments of the Jacobite party we may have a more distinct idea from an official statement rendered by their metropolitan, in 1806, to colonel Macaulay, at that time the British resident in Travancore. Of this creed the following version has been given by Mr. Yeates :—

"In the name of the Father, Son, and Holy Ghost, we, the Christians, believers in the religion of Jesus Christ, subject to the jurisdiction of Mar Ignatius, patriarch of Antioch, being loyal Jacobians, hold the following creed :—

"We believe in the Father, Son, and Holy Ghost, Three persons in one God, neither confounding the persons nor dividing the substance, One in Three and Three in One.

"The Father generator, the Son generated, and the Holy Ghost proceeding.

"None is before nor after other; in majesty, honour, might, and power, co-equal; Unity in Trinity, and Trinity in Unity.

"We do not believe, with Arius and Eünomius, that there are three different and separate substances.

"We do not believe, as Sabellius believes, by confusion of substance.

"We do not believe, as Macedonius said, that the Holy Ghost is less than the Father and Son.

"We do not believe, as Mawnee and Marcianus said, that the body of Christ was sent down from heaven.

"We do not believe, as Julianus said, that Christ was only man.

"We do not hold, as Nestorius, the doctrine of two natures and two substances in the Messiah.

"We do not believe, as the Chalcedonians said, that there are two natures in the Messiah.

"But we believe, by the doctrine of the Trinity, that the Son is co-equal with the Father, without beginning or end; that in the appointed time, through the disposition of the Father and Holy Ghost, without disjoining from the right side of the Father, he appeared on earth for the salvation of mankind; that he was born of the virgin Mary through the means of the Holy Ghost, and was incarnate God and man. So that in the union of the divine and human nature, there was one nature and one substance. So we believe."

But of the peculiar sentiments and general discipline of the Nestorian body in India, at the time of the first arrival of the Portuguese, much information may be gathered from the allegations of archbishop Menexes, put forth by him in justification of his procedure in enforcing his so-called reformations.

"1. They obstinately maintained the errors of Nestorius, and, besides that, they received no images, admitting only the errors, which they much honoured. 2. They affirmed that the souls of the saints did not see God before the day of judgment. 3. They acknowledged but three sacraments; namely, baptism, orders, and the eucharist; and in the form of baptism there was so great an abuse among them, that in one and the same church different forms of baptism were in use, and by reason of that it happened often that the baptism was null; so that archbishop Menexes secretly re-baptized most of that people. There were also a great many, especially of the poor, who lived in the woods, who had never been baptized, because baptism cost money; and, nevertheless, though they had never been baptized, yet they went to church and received the sacrament: besides, they often enough delayed baptism for several months,

nay, and for several years. 4. They made use of no holy oil in the administration of baptism, unless that finding in their rituals that there was mention made of anointing after baptism, they anointed children with an unguent made of Indian nuts without any benediction, and they esteemed that unction holy. 5. They had no knowledge of confirmation or of extreme unction, nay, not so much as the names of them. 6. They abominated auricular confession, except a few who were neighbours to the Portuguese; and as to the eucharist, they communicated on Holy Thursday and many other festival days, without other preparation than coming to the sacrament fasting. 7. Their books were full of considerable errors, and in their mass there were a great many additions inserted by the Nestorians. 8. They consecrated with little cakes made with oil and salt, which the deacons and other churchmen, who were but in inferior orders, baked in a copper vessel, having for that purpose a separated place in the form of a little tower; and while the cake was baking they sung several psalms and hymns; and when they were ready to consecrate, through a hole that was in the floor of that little tower, they let the cake, in a small basket made of leaves, slide down upon the altar. Moreover, they made use of wine made of water, in which some dry grapes had only been infused. 9. They said mass but very seldom, and he that served at it wore a kind of a stole over his ordinary clothes, though he was not a deacon. He had always the censer in his hand, and said almost as many prayers as he that celebrated, adding thereto many unknown and impious ceremonies. 10. They had so great a veneration for orders, that there was not a family where some one held them not; and the reason of that was, because as orders made them not incapable of other employments, so they had every where the precedence.

Beside, they observed not the age requisite for priesthood and the other orders; for they made priests at the age of seventeen, eighteen, and twenty years; and when they were priests, they married, even with widows, and passed to second or third marriages. The priests' wives had some place before others, as well in the churches as elsewhere, and they were to be known by a cross which they wore about their neck, or some other thing that distinguished them. 11. They went daily to church to read the Liturgy aloud in the Chaldaic tongue; but they did not think themselves obliged to repeat it elsewhere, neither had they any Breviaries for saying it in private. 12. They committed simony in the administration of baptism and the eucharist, setting rates of the price they were to receive for them. For their marriages they made use of the first priest they found, especially those who lived in the country. 13. They had an extraordinary respect for their patriarch of Babylon, a schismatic, and head of the Nestorian sect; on the contrary, they could not endure that the pope should be named in their churches, where, most commonly, they had neither curate nor vicar, but the most ancient [priest] presided in them. 14. Though on Sundays they went to mass, yet they did not think themselves obliged thereto in conscience; so that they were at liberty not to go: nay, there were some places where mass was said but once a year, and others where none was said in six, seven, and ten years. 15. The priests discharged secular employments. The bisheps were Babylonians, sent by their patriarch, and lived only by sordid gain and simony, selling publicly holy things, as the collation of orders and the administration of other sacraments. 16. They ate flesh on Saturdays, and were in this error in regard of the fasts of Lent and Advent, that if they had failed to fast one day, they fasted no more, thinking them-

selves not obliged thereto, because they had already broken their fast."

These charges, notwithstanding the narrow-minded bigotry which breathes through their entire course, serve to convey information on the state of this eastern community at the period to which they refer, which would otherwise have been lost to us. The allegations themselves are considered by Father Simon in his work on the religions of the Levant, in a spirit of generous catholicity, alike honourable to his extensive knowledge and Christian candour. On most of the points in question, he vindicates the Syrians, and condemns the intolerant folly of Menexes.

An account of the more recent condition of these Christians has been given by the late Dr. Buchanan in his "Christian Researches." * From this volume, which, though published several years ago, retains an imperishable freshness, we cannot refrain from extracting a brief series of illustrations.

COUNTRY OF THE INDO-SYRIANS.

They inhabit the interior of Travancore and Malabar, or Malayala, in the south of India, and have been settled there from the earliest ages of Christianity...... From the palace of Travancore, I proceeded to Maveleycar, and thence to the hills at the bottom of the high Ghauts, which divide the Carnatic from Malayala. The face of the country in general, in the vicinity of the mountains, exhibits a varied scene of hill and dale and winding streams. These streams fall from the mountains, and preserve the valleys in perpetual verdure. The

* These will be read with greater advantage in connexion with the excellent Life of Buchanan, by the Very Rev. Dr. Pearson, Dean of Salisbury.

woods produce pepper, cardamoms, and cassia, or common cinnamon, also frankincense and other aromatic gums. What adds much to the grandeur of the scenery in this country is, that the adjacent mountains of Travancore are not barren, but are covered with forests of teak wood, (the Indian oak,) producing, it is said, the largest timber in the world.

THEIR PLACES OF WORSHIP.

The first view of the Christian churches in this sequestered region, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the old parish churches in England, the style of building in both being of Saracenic origin. They have sloping roofs, pointed arched windows, and buttresses supporting the walls. The beams of the roof, being exposed to view, are ornamented, and the ceiling of the choir and altar is circular and fretted. In the cathedral churches the shrines of the deceased bishops are placed on each side of the altar. Most of the churches are built of a reddish stone, squared and polished at the quarry, and are of a durable construction. The bells of the churches are cast in the foundries of the country, and have inscriptions in Syriac and Malayalim. In approaching a town from the country, I once heard the sound of the bells among the hills, a circumstance that made me forget, for a moment, that I was in Hindostan, and reminded me of another country.

The first Syrian church which I saw was at Maveleycar; but the Syrians here are in the vicinity of the Romish Christians, and are not so simple in their manners as those nearer the mountains. They had been often visited by Romish emissaries in former times, and

they at first suspected that I belonged to that communion. They had heard of the English, but strangely supposed that they belonged to the church of the pope in the West. They had been so little accustomed to see a friend, that they could not believe that I was come with any friendly purpose. Added to this, I had some discussions with a most intelligent priest in regard to the original language of the four gospels, which he maintained to be Syriac, and they suspected, from the complexion of my argument, that I wished to weaken the evidences for their antiquity. Soon, however, the gloom and suspicion subsided, they gave me the right hand of fellowship in the primitive manner, and one of their number was deputed to accompany me to the churches in the interior.

THEIR ESTIMATION OF THE PESCHITO.

"How shall we know," said an old priest, in the conversation alluded to above, "that your standard copy of the Bible is a true translation? We cannot depart from our own Bible. It is the true book of God, without corruption, that book which was first used by the Christians of Antioch. What translations you have got in the West, we know not; but the true Bible of Antioch we have had in the mountains of Malabar for fourteen hundred years, or longer. Some of our copies are from ancient times, so old and decayed that they can scarcely be preserved much longer."*

In the same discussion, "You concede," said one of the Syrians, "that our Saviour spoke in our language; how do you know it?" "From Syriac expressions in the Greek Gospels. It appears that he spoke Syriac when he walked by the way, *(Ephphatha,)* and when he

* PEARSON'S "Life of Buchanan," p. 70.

sat in the house, *(Talitha cumi,)* and when he was upon the cross *(Eli, Eli, lama sabacthani).*" The Syrians were pleased when they heard that we had got their language in our English books. The priest observed that these last were not the exact words : *Ail, Ail, lamono sabachthani.* I answered, that the word must have been very like Eli, for one said, "He calleth Elias." "True," said he, "but yet it was more likely to be *Ail ;* (pronounced *il*, or *eel ;*) for *hil*, or *hila*, is Syriac for 'vinegar,' and one thought he wanted vinegar, and filled immediately a sponge with it. But our Saviour did not want the medicated drink, as they supposed. But," added he, "if the parables and discourses of our Lord were in Syriac, and the people of Jerusalem commonly used it, is it not marvellous that his disciples did not record his parables in the Syrian language, and that they should have recourse to the Greek ?" I observed that the gospel was for all the world, and the Greek was then the universal language, and therefore Providence selected it. "It is very probable," said he, "that the Gospels were translated immediately afterwards into Greek as into other languages ; but surely there must have been a Syriac original. The poor people in Jerusalem could not read Greek. Had *they* no record in their hands of Christ's parables which they had heard, and of his sublime discourses recorded by St. John after his ascension ?" I acknowledged that it was believed by some of the learned that the Gospel of St. Matthew was written originally in Syriac. "So you admit St. Matthew. You may as well admit St. John. Or was one Gospel enough for the inhabitants of Jerusalem ?" I contended that there were many Greek and Roman words in their own Syriac Gospels. "True," said he, "Roman words for Roman things."

THEIR CLERGY.

When we were approaching the church of Chinganoor, we met one of the *cassanars*, or Syrian clergy. He was dressed in a white loose vestment, with a cap of red silk hanging down behind. Being informed who he was, I said to him, in the Syriac language, "Peace be unto you." He was surprised at the salutation, but immediately answered, "The God of peace be with you." He accosted the rajah's servant in the language of the country to know who I was, and immediately returned to the village to announce our approach. When we arrived, I was received at the door of the church by three *kasheeshas*, or "presbyters," who were habited in like manner, in white vestments. Their names were Jesu, Zecharias, and Urias, which they wrote down in my journal, each of them adding to his name the title of *kasheesha*. There were also present two *shumshanas*, or "deacons." The elder priest was a very intelligent man, of reverend appearance, having a long white beard, and of an affable and engaging deportment. (P. 116.)

Candenad, a church. This is the residence of Mar Dionysius, the metropolitan. He resides in a building attached to the church. I was much struck with his first appearance; he was dressed in a vestment of dark red silk, a large golden cross hung from his neck, and his venerable beard reached below his girdle. Such, thought I, was the appearance of Chrysostom in the fourth century. On public occasions he wears the episcopal mitre, a muslin robe is thrown over his under-garment, and in his hand he bears the crosier, or pastoral staff. He is a man of highly respectable character in his church, eminent for his piety, and for the attention which he devotes to his sacred functions. I found him to be far superior in general learning to any of his clergy whom I had yet

seen...His official designation is Mar Dionysius, metropolitan of Malabar.

In a conversation on the subject of ordination, the metropolitan's chaplains expressed their doubts as to Romish and English orders; but their conviction that "*if there is such a thing in the world* as ordination by the laying on of hands in succession from the apostles, it was *probable* that they possessed it;" and that "there was no record of history or tradition to impeach their claim." They expected that in any official negotiation on the subject of an union with the church of England, "the antiquity and purity of Syrian ordination" should be expressly admitted.

THEIR WORSHIP.

In the evening the church (at Maveley-car) was lighted up for prayers, at which a good many of the people attended. Nothing objectionable appeared at this service. The priests pronounced the prayers without book, and chanted their hymns, having their faces turned towards the altar. They have no images; but on the walls were paintings from subjects of scripture-history.

Next day, being Sunday, I had an opportunity of seeing the whole service, morning and evening, as I sat in the chancel with one of their books in my hand: the people were very decently habited, and filled the church.

Again, at Ranniel, I attended divine service on the Sunday. Their Liturgy is that which was formerly used in the churches of the patriarch of Antioch. During the prayers there were intervals of silence; the priests praying in a low voice, and every man praying for himself. These silent intervals add much to the solemnity and appearance of devotion. They use incense in the churches. It grows in the woods around them, and contributes much, they say, to health, and to the warmth

and comfort of the church during the cold and rainy season of the year. At the conclusion of the service, a ceremony takes place which pleased me much: the priest, or bishop if he be present, comes forward, and all the people pass by him as they go out, receiving his benediction individually. If any man has been guilty of any immorality, he does not receive the blessing; and this, in their primitive and patriarchal state, is accounted a severe punishment. Instruction by preaching is little in use among them now......They have some ceremonies nearly allied to those of the Greek church. Here, as in all churches in a declining state, there is too much formality in the worship. But they have the Bible and a scriptural Liturgy, and these will save a church in the worst of times. Yet, although the body of the church appears to be ignorant and formal, there are individuals who are alive to righteousness, and are distinguished from the rest by their purity of life, and are sometimes censured for their too rigid piety.

ACCORDING to a recent statement made by captain Swinton to the Royal Asiatic Society, the primitive Syrian Christians of Malayala now compose fifty-seven churches, comprehending about thirteen thousand five hundred families, or about seventy thousand souls; while the Romo-Syrians have ninety-seven churches, comprising about ninety thousand souls. Since the days of Buchanan, the Church (of England) Missionary Society has carried on extensive operations in that part of India. "Their stations," says the Rev. Dr. Wilson,* "have now for many years enjoyed the services of able and pious agents. The establishment of a college at Kottayám, for

* Of the Free Church of Scotland's Mission at Bombay.

the instruction of candidates for the ministry in the Syrian church, and which, through the kind offices of Major-General Munro, the resident of Travankur, now an influential elder of our own church, received a large endowment in land from the Ráni of that country, formed a part of the plan of the missionaries. At first it was thought practicable to conduct their operations so as to preserve the integrity and authority of the Syrian church; but experience has shown the necessity of receiving parties disposed to leave its community for the enjoyment of a purer doctrine and discipline, into the English church. The excellent missionaries of the London Missionary Society at Quilon have likewise, to some extent, sought the good of the Syrians."

THE MARONITES.

The state of the eastern church towards the middle of the seventh century had become most deplorable. Devastated by the ravages of war, famine, and the oppressions of the triumphant Moslemin, she was destitute withal of those internal consolations which Christianity has never failed to impart in times of the greatest gloom, wherever its doctrines have been held inviolate, and its spirit devoutly maintained; but, in her case, the "unity of the Spirit in the bond of peace" was gone, and the light of truth was obscured by the cold shadows of heresy, the undue love of speculation in minds too ignorant of the letter, or too regardless of the authority, of scripture; while a reckless disposition for schismatic divisions, the spirit of partisanship, "bitterness and wrath, clamour, evil-speaking, and malice," all tended to restrain the grace, or to banish the presence, of the Divine Comforter.

Among the divines who received the decisions of Chalcedon, there were some who maintained, nevertheless, the doctrine of one operation in Christ; in other words, believing in the truth of the two natures in the Saviour, they did not consider that each nature had an operation of its own, but that as both natures constituted one person, so the *modus* of acting in or by that divine person was single, or individual; thus making the oneness of the operation a consequence of the oneness of the person. The first who gave a dogmatic expression to this sentiment appears to have been Theodore, a bishop of Pharan, in Arabia, who soon found a powerful coadjutor in Sergius, a Syrian of Jacobite origin, and then holding the patriarchal chair of Constantinople, who, as one false principle may seldom be held alone, in acknowledging his approval of Theodore's doctrine, advanced a

step beyond its projector, and asserted that in the God-man there was one only will as well as operation. At first sight this speculation may appear sufficiently harmless; but they who have well apprehended the great principles of human redemption, will form at once a seriously different conclusion. The doctrine struck out by these men, and which soon obtained the name of MONOTHELISM,* though exhibited professedly as a remedy against the error of Eutyches, was but in fact a branch of the same system. Eutyches taught, that the human nature of the Saviour had no real existence, as such, after what he called "the union;" from which the consequence results, that his sufferings, death, and resurrection were equally unreal. On the other hand, the Monothelites, while they spoke of our Lord as both God and man, yet, by denying to his manhood the distinct possession of a will and an idiosyncratic operation of its own, they interfered with the perfection of his humanity, and denied in effect that "in all things he had been made like to his brethren."† Now it is a foundation-truth in evangelical theology, that the Son of God saves only that nature which he has taken: but if he took not the human *will*, he could not take the nature of MAN, nor rescue that nature by redemption. Admitting, therefore, the (in some respects) questionable sincerity of Sergius in patronising this system as a means of healing the wounds inflicted on the church by the heresy of Eutyches, its inefficiency for such an end must be obvious.

Sergius, to give authority to his dogma, represented it, not only as being in general agreement with the past teachings of the church, but as having been expressly affirmed by Menas, a former archbishop of Byzantium, in a writing addressed by him to Vigilius, bishop of Rome. This document, under the name of Menas, but of which

* From *μονος*, "one," and *θελησις*, "will."

† Heb. ii. 17.

Sergius himself is considered to have been the author, he circulated among the Monophysite bishops for the ostensible purpose of laying open a principle upon which they could honourably return to their former positions.

The emperor Heraclius was then in the East, in the prosecution of those campaigns against the Persians, which won for the oriental provinces a transient season of repose. Affecting, in common, the opposite characteristics of the warrior and the theologue, this monarch, in the course of his progress, held repeated conferences with the ecclesiastics devoted to the Monophysite doctrine, and who desired its triumph, whether by that of the doctrine condemned at Chalcedon, or the scheme now advocated by Sergius; and from these men received those impressions in favour of the latter which induced him, on his return to Constantinople, to extend towards it the imperial patronage.

Among those whom Sergius had brought over to his sentiments was Cyrus, metropolitan of Phasida, who, when elevated to the patriarchal chair of Alexandria, (as a speedy fruit of the emperor's predilection for the new idea,) was successful in re-uniting many of the Monophysites with the orthodox; the former making no difficulty to such a step, as in their opinion the doctrine of the one will was symbolical with that of the one nature.

[The act of union, which is dated the Egyptian month Pauni, indiction vi.=May 14th, 633, recites nine propositions or canons, expressive of the doctrines of the Trinity and the incarnation; the seventh of them declares one operation in Christ, which it describes as theandric, or deivirile, that is, "divine-and-human in one;" yet so one, as that the distinction is only on the part of our own understanding. When the union, solemnized on the third of the next month had taken place, the Monophysites made it a subject of triumph that they

had thus brought the Chalcedonians to surrender to them the question so long at issue; since, by the concession of the one operation, they had sufficiently affirmed the one nature. I mention this incident to illustrate the affinity between the two systems.]

Sergius, in the plenitude of his zeal, opened a correspondence with Honorius, bishop of Rome, and succeeded in obtaining his suffrage for the doctrine itself, and his concurrence with the measures adopted for the promotion of it. Let the advocates for Papal infallibility attempt to reconcile it with their theory if they may; it for ever remains a fact, that the pope here gave in his adherence to a palpable heresy. Seduced by the hope that by a latitudinarian connivance at what he might have deemed an unimportant error, a multitude of souls would be regathered to the church, the good accomplished thus counterbalancing the evil in the means employed; or entering from conviction into the views of his brethren in the East; Honorius indited his distinct confession of Monothelism, and thus secured to its propagators the united patronage of the highest dignities both in the church and the empire.

Against this formidable demonstration the cause of truth was nobly asserted by Sophronius, an humble monk of Alexandria, whom Providence, as if to give his testimony the greater weight in the eyes of the world, had raised to the see of Jerusalem. The elaborate arguments of this good and faithful servant of Christ, in which he not only set forth the true doctrine, but showed that it had ever been the faith of the church by six hundred passages from the fathers, were met on the other side by an ecclesiastico-state document, issued in the name of the emperor, but drawn up by Sergius, under the title of the Ecthesis, or "Exposition of the Faith" to be received by authority in the then disturbed state of

the church. It contained an orthodox confession of the Trinity and the incarnation; marking with care the distinction between the two natures, and the unity of the person of Christ; but along with this it expressly affirmed the oneness of his operation and will. The Ecthesis was at once confirmed by a council, and sent forth for subscription, under penalty of deprival and excommunication. Sophronius had been meantime called to his reward; and Monothelism would, to all appearance, have now gained an unquestioned supremacy, but for the death of Honorius, and the advancement to the papal chair of John IV., who did not hesitate to throw his influence on the opposite side, and to pronounce on the Ecthesis his prompt and solemn condemnation.

After eleven years of controversial strife, the emperor Constans promulgated, in 648, a decretal called the Type, that is, the form, or formulary; the purpose of which was to put an end to the discussion, by imposing silence on both parties. But this method of settling religious investigation, by placing truth and error on the same level, contented neither side. The zeal of the Monothelites was too ardent to be restrained by the imperial veto; and the defenders of the true faith would never consent to remain quiescent, while a verity so important as the perfect humanity of the Redeemer was practically set aside as a matter of indifference. The measure of the emperor might have been considered a wise one by the merely secular politician; but it was, in fact, an invasion of the liberty of the mind, and an indignity to the imprescriptible rights of truth.

Sergius of Constantinople had been, meantime, followed in the patriarchate by two others* of like sentiments; while, on the opposite side, the cause of orthodoxy was ably maintained by St. Maximin in the East, and the

* Pyrrhus and Paul.

bishops of Rome, Theodorus and Martin. The latter, as well as St. Maximin, attested the profound sincerity of his principles by the endurance of sharp and complicated sufferings.*

Thirty-two years after the publication of the Type, a more legitimate measure was adopted by Constantine Pogonatus, in the convocation of the sixth ecumenical council. In this assembly the entire controversy was reviewed, and the question examined at its foundations. The true doctrine having been established, the anathema of the council was sent forth against the originators and abettors of the Monothelistic error. Among the latter was pope Honorius, whom Leo II., then bishop of Rome, in expressing his concurrence with the acts of the council, described as one "who, instead of purifying the apostolic church with the doctrine of the apostles, had thought to overturn the faith by a profane treason."

The Maronites of the Libanus, of whose church-state we now proceed to take a brief survey, owe their rise, as a people, to this Monothelite controversy. An origin more agreeable to the partialities of their modern condition has been contended for by some among themselves, and by certain writers of the Latin church; but it does not carry the suffrages of true history. One of the authors of the *Lettres Edifiantes, &c.*, has thus stated the tradition: "The Maronite nation derives its name from the celebrated Abbé Maron, who must not be confounded with another of the name, a Monothelite heresiarch. The holy abbot Maron was born in

* Maximin. This illustrious confessor, when the question between him and his persecutors came to an issue, was scourged with bull-thongs, his right hand was cut off, and his tongue cut out from the roots. Martin, who brought upon himself the unmanly vengeance of the emperor by his official testimony against the Type, had to pass through a great fight of afflictions in the endurance of treatment of which no one can read without indignation. He died gloriously in exile in 655.

Syria in the fourth century. He there spent the life of a hermit. He had under his conduct several disciples, who embraced his manner of living. The reputation of his holiness was so great, that St. John Chrysostom wrote to him from the place of his exile, to entreat him to obtain from God by his prayers grace to endure his excessive pains with patience and courage.........After Maron had finished his days, his disciples built a second monastery near the river Orontes. The better to recommend it, they gave it the name of their father, and after a time it was called the monastery of St. Maron. The emperor Justinian rebuilt the church, and gave it a handsomer appearance than the former one.

"In the number of hermits in this monastery there was one named John, who, having distinguished himself among his brethren for his virtues, was elected abbot; and in honour of their first father he was surnamed the abbot Maron. This second Maron powerfully combated the heretics and schismatics. He converted many of them, and so successfully defended his nation from schism and heresy, which surrounded it on all sides, that it alone, in the Levant, has remained constantly and universally devoted to the chair of St. Peter.

"The abbot John Maron, of whom we speak, was the first of his nation who was honoured with the title of the patriarch of the Maronites. He received the patriarchate from the holy see. His successors, after their election, never omit, up to the present day, to depute a person to the pope, in order to receive his confirmation and the *pallium*." *

Such is the imagination maintained by Dandini, Sacchini, Nairon, and others, who have wished to make it appear that this people have been an orthodox church from the beginning. So far is this from having been

* *Lett. ed. et cur.* vol. i. 109.

the case, that the ancient Maronites are not only chargeable with Monothelism, but with taking part also with the Monophysites themselves. Thus, in common with the Jacobites, they adopted the addition which Peter the Fuller (the surreptitious patriarch of Antioch, who took the lead of that party) made to the Trisagion, in the words, "who wast crucified for us," as applied to the divine nature of the second Person of the Trinity. John of Damascus, in the eighth century, speaking of this addition, says, that to use it was to *Maronize. (Epist. on the Trisagion.)* And the same author, in a formulary prepared by the order of the metropolitan of his church, expressly classes the Maronites with those who held the same faith as Sergius, Cyrus, and other Monophysites. Against the first Maro, the contemporary of Chrysostom, nothing heterodox may be alleged; but that the monastic community of which he was founder retained the Christian doctrine uncorrupted amid the deluge of errors which overspread the East in the sixth and seventh centuries, is improbable in every sense. Their connexion with the Monothelites of Syria is distinctly affirmed by that valuable historian, William, archbishop of Tyre. [*De Bello sacro*, lib. xxii. cap. 8.] So prominent was the part taken by the disciples of the later John Maroun, at the time of the controversy on the one will, that, according to D'Herbelot, the very name of Monothelism among the Arabs is *Marouniah*. The influence of John was not limited to the inmates of the *(Deir Maroun)* monastery and church over which he presided at Hamah on the Orontes,* but extended to large numbers in the surrounding country, who even then had taken the name of *Marounioun*. Subsequently to the sixth general

* It was here that Heraclius retired when the inhabitants of Hems or Emessa refused him admission to their city, because he was a Monothelite.

council, when the decrees of that assembly were enforced upon the Monothelites by the edge of the sword, a multitude of the Syrian partisans of the sect took refuge in the fastnesses of the Libanus, and laid the foundation of the present communion. The inhabitants of that region had not embraced the gospel so early as the greater part of Syria. Constantine overthrew the celebrated temple of Venus on Mount Lebanon, [EUSEB. *de Vita Const.* lib. iii. cap. 55,] but did not succeed in the establishment of Christianity. The conversion of the Libaniotes is attributed to the exhortations of St. Symeon the Stylite, about the middle of the fifth century. The community formed by the coalition of the previous inhabitants with the new settlers, however feeble in its origin, was destined to outlive the powerful empire whose persecuting laws had made them aliens. The name by which they were at first known in the Levant was that of *Mardaites*, or rebels ; but the style soon adopted by themselves was the MARONITE NATION.

[The adherents of the orthodox or dominant party were distinguished from the *Mardaites*, by the name of MELCHITES, royalists, or imperialists ; terms that would of themselves betray the powerful influence which secular politics exerted in these ecclesiastical movements. The Greek Catholics of Mount Lebanon still call themselves Melchites. Between them and the Maronites, the present difference is, that the religious services of the latter are performed in Syriac and Carshun ; but those of the Melchites in Arabic and Greek.]

For a considerable time the Maronites retained their liberty both as a church and people. Selim II., sultan of the Othmanides, attempted in vain to subjugate them in their mountains. But they were at length brought under the Turkish yoke in the reign of Amurath III., (*anno* 992,) by Ibrahim, pascha of Kaira. In modern

times their internal government has been in the hands of chieks of their own; but a tribute is always paid to the sovereign power in Syria.

Their peculiarities as a distinct communion, prior to this junction with the Latin church, are thus noted by Brerewood:—"That the Holy Ghost proceedeth only from the Father. That the souls of men were all created together from the beginning. Not to baptize male children together. That heretics returning to the church are to be re-baptized. That the child is made unclean by the touch of the mother till she be purified; which, after a male child, is forty days, and eighty after a female; for which reason they baptize not their infants before those terms. That they celebrated the sacrament of the eucharist in both kinds; and in unleavened bread; distributing to all the communicants each one a piece of the same bread, which they consecrate in great masses together with these words of the Gospel: 'He blessed, and brake, and gave to his disciples, saying, Take, eat,' &c. (Matt. xxvi. 26.) To distribute the sacrament of the eucharist to children before the use of reason, and first presently after baptism. Not to reserve the sacrament of the eucharist. Not to carry it to any sick person in danger of death. To omit confirmation by the bishop. To exclude the fourth matrimony in every person as utterly unlawful. That marriage is not inferior to single life. Utterly to dissolve matrimony in case of adultery, and marry another. That the father may dissolve the matrimony of his son or daughter if he mislike it. Not to ordain young men priests or deacons except they were married; but yet to restrain their second marriage. To create children five or six years old sub-deacons. That no man entereth the kingdom of heaven before the general judgment. Not to fast on the Lord's day, nor on the sabbath. In the days of fasting not to celebrate mass in the evening. Not to eat any thing strangled, or of

still blood. Their main error was the heresy of the Monothelites, touching one only will and action in Christ."*

By uniting themselves with the Roman see, the Maronites did not make an unconditional surrender of their church-liberties. While acknowledging a titular supremacy in the pope, they have always elected their own *batrak*, or patriarch; the clergy retained the right of marriage, and the perpetuation of their own ritual both in language and ceremony.

The patriarch, who resides most commonly at the monastery of Kanubin, takes the style of patriarch of Antioch; and assumes at his consecration the surname of Peter, as his rival of the Jacobite church, who wears the same title, takes that of Ignatius. The Maronite patriarch receives his confirmation to the dignity, together with the *pallium*, from the Vatican. He does not interfere with the secular interests of the church, but employs in that department two chief deacons or administrators. Neither the patriarch nor the bishops may marry. Of the bishops there are two classes,†—one, effectually such, with regular episcopal charges; the other, simple abbots, bishops *in posse*, but without the actual cure of souls. They are habited as other monks; except when they occasionally say mass, then they wear the mitre and cross. The patriarch has commonly two or three bishops residing with him, who sometimes make the visitations, &c., in his place. Besides those residing on Mount Lebanon, there are Maronite bishops at Damascus, Alep, and the island of Cyprus.‡

* Brerewood's "Enquiries," p. 220.

† Simon, *Histoire Critique de la Creance, &c.*

‡ In the Maronite church ordination to the several offices of lector, exorcist, acolyte, sub-deacon, deacon, presbyter, archpresbyter, and bishop, may be conferred on the same person within a few hours of one another; the entire transition from a layman to a bishop being effected within the compass of a day.

In the performance of divine service, several priests engage at a time, standing round the altar. They use much incense at their worship. The communion is made both by laics and priests in both kinds. The bread used in the sacrament is unleavened. The water for baptism is consecrated, or blessed, by the recital of certain appointed prayers. They plunge the candidate three times, but pronounce the formula but once; this is followed by unction, the baptized person being anointed on the head and the breast.

[They are fond of anointing the sick with oil; for which, as among the Jacobites, there is a distinct office in their ritual. On a Syriac copy of this office, in the Medicean library at Florence, Evodius Assemann has the following note: *Oleum infirmorum, quod oleum lampadis Syri vocant, in ecclesia orientali non solum episcopi, sed etiam simplices presbyteri, per delegationem consecrant. In ecclesia Syrorum tum Jacobitarum tum Maronitarum oleo benedicto, non solum ægros, sed etiam benevalentes et pœnitentes presbyteri promiscue inungunt; imo et semetipsos: hanc tamen unctionem nec sacramentum esse, nec vim sacramenti habere, sed benedictionem tantummodo esse, adfirmant, etiamsi eodem oleo fiat, quod in extrema infirmorum unctione adhibetur.*]

The Maronites had no service of confirmation till it was introduced among them by the Romanists; and the same also is true of auricular confession.

Their minor services, as held most commonly in the monastic chapels, are, at midnight, *nocturns*, or, as some call them, *matins; laudes*, or *prime*, at daylight; *tierce* immediately before the mass; *sexts* at midday; *nones* at three o'clock; *vespers* at sunset; and *complines* after supper. Each office is composed of a preface, and of two or three prayers, with intervening hymns. Their principal fasts are at Lent, when they do not eat till two or three

hours before sunset; all Wednesdays and Fridays through the year, and twenty days before the nativity of our Lord: on these occasions they abstain from food till the afternoon.

Those Maronites who reside in the neighbourhood of the far-famed cedars of Lebanon, have been accustomed on the day of the transfiguration to celebrate a religious service at an altar of unhewn stone, under the shadow of their mighty branches.

The modern vernacular language of the Maronite nation is Arabic; but their church-services, in common with the other ancient eastern communions, are performed in the old Syriac. Of several Liturgies and offices in use, both among themselves and the Jacobites, the favourite is that of St. James, the brother of our Lord, of which I have attempted an English translation in another part of the present volume.

The principal seat of learning among the Maronites is a college at Ain el Warka. Here the term of study, which may begin at any time between the ages of eleven and eighteen, is four years: in the first of which they learn the Syriac Grammar; this is followed, in the second year, by the study of the book of Church Offices, the scholars being admitted solely for a preparation for holy orders; the third year is devoted to general learning, and the fourth to practical theology. There was for a long time a house, or college, in Rome, where a number of Maronites received a gratuitous ecclesiastical education: but that establishment was broken up about the time of the French Revolution, and, unless I am misinformed, has never been resumed.

Considered in their secular state, this people have many claims on our respect. They are industrious, frugal, and hospitable. Polygamy is disallowed; and the tone of domestic and public morals is, in general, correct

and elevated. In common with the other orientals, they still, however, adhere to the anti-christian law of strict retaliation. The entire male population are accustomed to arms. The poniard, and not uncommonly the musket, are as constantly borne on the person as the articles of out-of-door clothing. Consequently, though no regular troops are kept up, the people are military in their habits, and would be able on any sudden emergency to muster a force of between thirty and forty thousand men. But though martial in their latent disposition, their actual life is spent in the pursuits of agriculture. In these they are eminently successful; and the romantic scenery of their mountains and valleys is rendered doubly interesting by the laboriously-raised terraces, the vine-grounds loaded in the season with clusters of enormous magnitude, the plantations of the cotton and olive, and fields of corn in the highest state of cultivation, which are interspersed through the entire district of the Kesrouan; a district which, though it may be passed by the traveller in a few hours, maintains a population of a hundred and twenty thousand. Malte Brun, speaking of this region of the Libanus, says, "The sound of bells, and the pomp of processions, attest the liberty of worship here enjoyed by the Christians. Two hundred monasteries rigorously observe the rule of St. Anthony, and a considerable number of hermits dwell in cells and caverns. The fervour of devotion which reigns here recalls the ages of the primitive church."* In this account the number of monastic houses is greatly overrated. Mar Hanna Maroni, a bishop, stated to the Rev. Mr. Jowett, in 1827, that there were in Mount Lebanon at that time but eighty convents; of which about ten were Greek Catholic, three Armenian Catholic, and one Syrian Catholic, the rest Maronite. The monks dress in a brown woollen

* *Geog. de l' Asie.*

garb, and, living up to the letter of their rule, never taste animal food. They have no concern with the duties of the clergy, but are ordinarily employed in the cultivation of vine and mulberry plantations, and the other labours of husbandry.

[Since these pages were written, in April, 1845, these Christians of the Libanus have suffered immense calamities from a disastrous war with their powerful and hereditary enemies, the Druses. The entire Maronite country is at the present time a scene of desolation. Their churches and convents have been destroyed; their dwellings, tillage, gardens, and mulberry groves, laid waste; while the blood of thousands of their men, women, and children, has been poured out like water. "The present condition of our mountain," writes a correspondent from Beyrout, in June, 1845, "would make stones weep, from the enactment of horrors and cruelties which are not credible. From the Nahr el Kelb to the parallel of St. Jean d'Acre, nothing now remains but a few houses and convents. All the remainder, including even the silk-worms, the sole sustenance of the people, has been destroyed by fire, and nearly all the mulberry trees cut down. Here on the coast we have not less than thirty thousand poor Christians, emigrants, who have had every thing burned......Fortunate it is for them that it is the summer season: were it winter, the greater part would perish with cold......

["At the urgent request of the consular body, and under their guarantee, some of the chiefs of the Druses and Christians yielded themselves up in Beyrout, and an armistice was signed by them on the second instant; but on the sixth it was violated in every article. The Druses, having obtained entrance into the Maronite convents, destroyed the priests, and sacked their monasteries and churches."

[And again, from another hand: "Although an armistice has been formally concluded between the belligerents in the Lebanon, the mountain is still covered with fire and blood; and the Druses exercise the most pitiless cruelty. It is impossible that such a state of things can be prolonged, without an appeal to the intervention of the government to whom the European powers intrusted the sovereignty of Syria. The voluntary inaction, or rather the connivance, of the Turkish authorities only yielded to the pressing entreaties of the European consuls. It was at their summons that the lieutenant of the Pasha convoked, at Beyrout, the Druses and Maronite chiefs, to conclude an arrangement preparatory to a general pacification. The delegates of the two parties attended, at his invitation. The Christian chiefs gave proofs of their desire to effect a reconciliation. They arrived at Beyrout several days before the Druses; and the latter conducted themselves in a manner to justify all the accusations made against them."

[Without entering on political details, which are foreign to the character of the present work, it may be observed, that the conduct of the Ottoman government, throughout these melancholy transactions, has betrayed the predominant influence of a party distinguished for their Mahomedan fanaticism, who, desirous of witnessing the annihilation of Druses and Maronites alike, would seek to foment, rather than appease, their mutual animosities.

[Thus, within a short space of time, both the Nestorian and Maronite churches have been the victims of a similar calamity. Still, though "cast down," they are "not destroyed." "The Heathen have devoured them, and laid waste their dwelling-places:" yet may He who is "the God of their salvation, for the glory of his name, help them, and deliver them, and purge away their sins for his name's sake!" (Psalm lxxix. 7, 9.)]

LITURGIES OF THE JACOBITES AND MARONITES.

The Syrian churches are rich in sacramental Liturgies. Of these we have not spoken in treating on each separate community, because many of them are used by the Jacobite, Maronite, and Indian churches in common; and the subject itself could be more advantageously considered in a distinct article.

The Liturgical service (ܩܘܪܒܢܐ *kurbono,* "the oblation or access;" also ܩܘܕܫܐ *kudsho,* "the holy ritual") of all the Syrian churches, consists of two principal parts; the first being performed in the public congregation, composed alike of the faithful and the general (ܫܡܘܥܐ̈) hearers; but the second available only to the baptized, or believers. This latter part is called ܐܢܐܦܘܪܐ, *anaphora,* or, "the uplifting," a term referring both to the presentation of the eucharistic materials on the altar, and to the devotional elevation of the mind in the communicants. Of these Anaphoras, a few are the productions of Syrian fathers; the rest are versions or adaptations from the Greek. We will enumerate them under the names of their respective or reputed authors.

1. The first is the Liturgy of St. JAMES, which shall be described more at large in page 198.

2. The lesser Liturgy of St. JAMES; an abridgment of the first, by Gregory, *catholicos* of the East, about A.D. 1591. This is used on comparatively private occasions, as baptisms and matrimony.

3. The Liturgy of St. PETER, chief of the apostles; probably in use in the patriarchal church, Antioch, which held a supposed relation to the apostle Peter, as its first bishop.

4. That of "PETER, pope of Rome."

5. Another of PETER, chief of the apostles.

6. The Liturgy of CLEMENT, of Rome. This is not printed, and nothing certain is known either of its age or the church in which it originated.

7. That of St. DIONYSIUS, of Athens. In the printed *Missale Chaldaicum*, there is an office with this title; but it is in reality the work of DIONYSIUS BAR SALIB, a Jacobite metropolitan of Amida.

8. The Liturgy of IGNATIUS, bishop of Antioch, and martyr; the printed and manuscript exemplars of which have many variations. Of course, no one believes it to be the work of the great Ignatius. It is Jacobite in character, and probably the work of one of the patriarchs of that communion, who in latter times assumed the name of the Antiochian martyr, as their common title.

9. That of St. MARK, preacher and evangelist, used by the Jacobites on the day of St. Mark, and as a token of respect for the church of Alexandria, from whose Liturgy it was adapted. The editors of the printed Maronite copies of this form have not been sparing in their alterations; but the Latin version we have in Renaudot's collection was made from the manuscripts.

10. The Liturgy of JOHN the evangelist, printed in the *Missale Chald.*, and extant in MS. There is an office under the same name in Ethiopic, but it is described as being different from this one.

11. The Liturgy of the TWELVE APOSTLES, printed also at Rome, but with many variations from the MSS.

12. That of JULIUS, pope of Rome. It is said the Monophysites have held the name of this pope in much honour, on account of certain fictitious epistles of his, which are favourable to their peculiar doctrine on the person of our Saviour. This office is not printed.

13. That of EUSTATHIUS, patriarch of Antioch, in

great repute among the Syrians, and printed in the Maronite collection. The Latin version of Renaudot was from a MS. in the king's library at Paris.

14, 15. Two with the name of St. JOHN CHRYSOSTOM, or, as the Syrians call him, *Mar Yuchanon Phumo da-dahabo,* "St. John of the golden mouth." Both of these differ from the Greek Liturgy of Chrysostom. One of them, indeed, in some exemplars, bears the name of John the Haranite.

16. Another of St. JOHN the apostle, in MS.

17. The Liturgy of Mar MARUTHA, metropolitan of the East, and a contemporary of Chrysostom, printed.

18. The Liturgy of St. BASIL the Great. This is unquestionably one of the most ancient church-offices. Masius rendered it from Syriac into Latin. It may be found also in the sixth volume of the *Bibliotheca Patrum,* and in the second volume of Renaudot.

Besides these we have also the Liturgies of, 19. CYRIL of Alexandria, printed. 20. THOMAS of Charchel, MS. 21. MOSES BARCEPHA, MS. 22. The sacred DOCTORS, by JOHN, surnamed the Great, a patriarch. 23. PHILOXENUS, bishop of Hierapolis, MS. 24. SEVERUS of Antioch, MS. 25. DIOSCORUS of Alexandria, MS. 26. JACOB BARADÆUS, MS. 27. JACOB of Sarug. 28. JACOB of Edessa, MS. 29. JOHN, patriarch. 30. JOHN BAR-MAAD, MS. 31. GREGORY BAR HEBRÆUS, MS. 32. DIOSCORUS, bishop of Gordæa. 33. JOHN, bishop of Bassora. 34. IGNATIUS, patriarch of Antioch. 35. MICHAEL, patriarch, MS. 36. MATTHEW the pastor, printed. 37. John BARSUSA, printed. 38. XYSTUS, bishop of Rome, printed. 39. The TWELVE APOSTLES, sometimes called after the evangelist Luke.

In addition may be mentioned, 40. The Liturgy of PROCLUS of Constantinople; and that of, 41. JOHN KAR-

RENSIS, which may be found in the *Bibliotheque Royale* at Paris. The Liturgies used by the Nestorians, we will consider by themselves.

Though most of the foregoing devotional offices have been in use, more or less, in the Jacobite and Maronite churches alike, the Liturgy distinguished by the name of St. JAMES has been always held in the greatest favour by both communions, and still continues to be their CANON of divine worship.

The precise age of this ritual cannot be well determined. Many of the Greeks and Syrians have professed to believe it to be, in reality, the composition of the apostolical man whose name is affixed to it; and, as such, it is cited in the thirty-second canon of the council *in Trullo*, in 692. Dion Bar Salib gives the tradition as held among the Syrians on the subject, that, "on the third day after the Pentecost, Mar Jacob, apostle, celebrated the Liturgy in all respects as we now have it. And when he was interrogated whence he had received it, he replied, 'As the Lord liveth, I have neither added unto nor taken from that which I have heard from our Lord;' and therefore is this liturgy the most excellent of all."

On the other extreme, several learned Protestants have denied both its authority and antiquity, and affected to treat it as a forgery of modern times. The truth does not appear to be on the side of either party.

That the apostles and their coadjutors * would lay down certain principles and regulations for the proper observance of public worship in general, and of the communion of the Lord's supper in particular, may be fairly inferred, not only from the nature of the case, but from several passages in the New Testament. (See Matt. xxviii.

* "The apostles," says Epiphanius, "were the ordainers of the mysteries, with James, the brother of our Lord."—*Adv. Hæres.* 70. *No.* 3.

20; 1 Cor. xi. 23, 34; Titus i. 5; 1 Cor. xiv. 40.) Hence, it is neither unreasonable nor unscriptural to suppose that St. James, during his long superintendency of the church of Jerusalem, would follow a generally defined order in conducting the solemnities of the house and the table of the Lord, and an order that would be religiously followed, with as little variation as possible, by those who succeeded him. The same remark holds good of the other primeval churches. So that it becomes far from improbable, that the written Liturgies of later times comprised in their leading and essential parts the traditional outline, or plan, of the procedure adopted by the congregations of the apostolic day. That they have been greatly enlarged, and that, not only by comparatively unworthy, but positively corrupt, accessions, no enlightened man will doubt; but, notwithstanding these disparagements, they may be fairly considered as exhibiting some idea both of the open and the sacramental worship of the first and second centuries. We see the great constituents of Christian worship in all time; the uplifting of the heart for divine assistance; confession of sin, and prayer for pardon and acceptance, for renewal and sanctification; the recognition of the fraternal relation among believers; the joint exercise of thanksgiving and praise; the adoration of the divine excellence, with especial acknowledgments of redeeming love; the lecture of holy scripture; the breaking of bread by the faithful in the holy supper, with prayer for themselves, the whole church, and all conditions of mankind, such are the essentials of the Lord's-day solemnities of the Christian sanctuary in all lands and ages, and such are the leading provisions of the most ancient Liturgies.

But that any WRITTEN FORM was adopted in or soon after the apostolic day, may not be affirmed with confidence; on the contrary, there are strong reasons for con-

cluding that the practice of reading prayers from a manuscript form was unknown in the Christian church for the first three hundred years. There is no mention of such liturgical documents by any contemporary author. The principle of secrecy with which the eucharistic service was generally associated, would render the common use of written prayers highly improbable. In the exquisitions after Christian books during the persecutions by the Pagan emperors, no intimation appeared that any liturgy was in existence. Some bishops and lectors, yielding to the stress of torture, delivered up to the magistrate the manuscripts and sacramental utensils of their churches; but no instance occurred in which liturgical writings were so delivered, though the enemy inflicted the most intense cruelties to extort the avowal of all that took place in the synaxes.

Again, in the several notices we have of the manner of Christian worship in the writings of the ante-Nicene authors, we find plain indications of extempore prayer. Metrical compositions or hymns for congregational singing are traceable in the earliest days; the Christians having caught the spirit of the old Hebrew psalmody. (Col. iii. 16.) Thus Pliny, in his celebrated letter to Trajan, speaks of the practice of those of Bithynia, meeting "on a certain day before it was light, and singing an hymn alternately to Christ as God."* And an author of the second century, named Caius, cited by Eusebius, refers, in defence of the Divinity of our Lord, to "many psalms and hymns of the brethren, written at the beginning by the faithful, which do set forth the praises of Christ as the Word of God, and ascribe Divinity to him."† So Ignatius is said to have com-

* *Quod essent soliti stato die ante lucem convenire: carmenque Christo quasi Deo dicere secum invicem.*—Lib. x. ep. 97.

† Euseb. *Eccles. Hist.* lib. v. cap. 28.

posed hymns for the congregation at Antioch, which Paul of Samosata (see *ante*, page 28) abolished, from his dislike to the truth celebrated in them.* But while there can be no doubt on the early use of written hymns, the notices we have of the prayers offered in the Christian assemblies of the first three ages, lead us to consider them as the utterances of spontaneous devotion. Justin Martyr, describing the worship of the sabbath-day, says, that, after the reading of as much of "the prophets and apostles" as time would allow, the bishop made a sermon, wherein he "instructed and animated the people to the practice of such lovely precepts." They then "rose up together" and prayed. After which followed the salutation of peace, the communion of bread and wine mixed with water; the bishop concluding the service with prayer and thanksgiving, *according to his ability*,† an expression (ὁσα δυναμις) which evidently betokens an extempore effort, and which precludes the idea that he used a defined and limited document. So Tertullian, after stating the manner of solemnizing the sacraments of baptism and the eucharist, uses language which shows conclusively, that even in those services no written order as yet had place: *Harum et aliarum ejusmodi disciplinarum si legem expostules, scripturarum nullam invenies:* "If you demand a written law for these and other practices, you will find none:"‡ which he could not have said, had there been written offices then extant. The same thing appears in a discussion of St. Cyprian on the practice of mixing water in the wine used in the Lord's supper, in which, in favour of

* EUSEB. *Eccles. Hist.* lib. vii. cap. 24. † *Apol.* ii. 87.

‡ *De Coron. Mil.* No. 3, 4. Tertullian says, in another place, that the Christians prayed for the emperor *sine monitore, quia de pectore*, "without any monitor, because they prayed from the heart." —*Apol.* 30.

that practice, he appeals not to any written sacramentary of the apostolic day, but to *unwritten tradition* :* but had there been a received form at that time in existence, he would undoubtedly have referred to it, as to a standard authority; just as, in after-days, when liturgies had been adopted, the fathers of the sixth council fell back on that of St. Chrysostom, in defence of the same observance against the Armenians, who had rejected it.

Hence may be drawn the undeniable inference, that James, Peter, and Basil could not have been the authors of those liturgies known by their respective names. They are productions of later days than theirs; and were denominated by their present titles, not perhaps in the way of pious fraud, but as a tribute of honour to those distinguished men, who were such bright ornaments of the churches in which the liturgies in question originated.

With regard to the Liturgy of St. James, we may affirm, with an approach to certainty on the one hand, that, as a written composition, it dates subsequently to the council of Nice; a point determined by the use of the word "consubstantial," which, as is well known, was first employed by that assembly, A.D. 325; while, on the other side, it must have been reduced to writing, and have become an authoritative formulary in the Syrian church, before the council of Chalcedon, A.D. 451, forasmuch as both the orthodox and the Monophysite seceders (as in the case of the Peschito version of the scriptures) continued to employ it in common in their religious services.†

This Liturgy was first used, according to all appearance, in the church of Jerusalem. St. Cyril, who died bishop of that church in 385, makes distinct allusions to several parts of it in his instructions to the newly-

* CYPR. *Epist. ad Cæcil.* 63.
† The Fifth Mystagogic Catechesis.

baptized. In one of these, after speaking of the deacon bringing water to wash the hands of the bishop and presbyters, and of his proclaiming, "Salute one another with an holy kiss," he tells them, "The priest cries, 'Lift up your hearts,' and ye answer, 'We lift them up unto the Lord.' He saith again, 'Let us give thanks unto the Lord;' and ye answer, 'It is meet and just so to do.' After this we make mention of heaven and earth and sea, the sun, moon, and stars, and the whole creation, rational and irrational, visible and invisible, angels and archangels, dignities, dominions, principalities, and powers, thrones and cherubims; and with them we sing the seraphical hymn, 'Holy, holy, holy, Lord God of Sabaoth.' After which we beseech the merciful God that he would send forth his Spirit upon the elements, and make the bread the body of Christ, and the wine the blood of Christ. Then after this spiritual and unbloody sacrifice and service is performed, we beseech God for the common peace of the church, for the tranquillity of the world, for kings and their armies and allies, for the sick and the afflicted; in a word, for all that want assistance; saying, 'We beseech thee for them, and offer this sacrifice unto thee!' Then make we mention of those that are fallen asleep............Then we say that prayer which our Saviour gave to his disciples, calling God by the name of 'Father;' after which the priest says, 'Holy things for those that are holy:' and the people answer, 'There is one holy, one Lord Jesus Christ.' Then one is appointed to sing those words of the thirty-third psalm, 'O taste and see that the Lord is gracious;' and every one communicates, saying, 'Amen.'" In all this, the reference to the Liturgy of St. James must be considered as unquestionable. But it is still impossible to say, whether, even then, it had assumed a written form; or whether the allusions of St. Cyril were made to the ordinary plan of

worship at Jerusalem, and to such forms of phraseology as were delivered from memory in the celebration of the eucharist.

As to the comparative antiquity between the written Greek and Syrian Liturgy of James, the probability is, that the one did not long precede the other; as large numbers of the Christians of Syria, especially in the rural churches, were unacquainted with any other language than their own.

THE SYRIAN LITURGY OF ST. JAMES.

We have already observed that the full service of the Syrian churches consists of two parts; the second of which is accessible only to the baptized. Nor has this order of things, resulting from the circumstances of the church in the primitive ages, become improper among the Christian communities of the East, who have still to maintain their confession in juxta-position with Heathenism or Mahomedanism; in fact, it subsists in most churches at the present day.

We shall, first, give an abstract or breviary of the ܙܬܒ ܠܩܕܐܦ or Common Order of the public worship; and, then, a free translation of the *Anaphora*, or Formulary for the Eucharist.

PUBLIC OR PREPARATORY SERVICE.

1. The priest lays aside his ordinary habit, laves his hands, invests himself with the dress to be worn at the altar, prays for remission of sins and purification of heart for the solemnity on which he is entering, and requests the intercession of the people.

2. He ascends to the altar, saying, "'I will come unto the altar of Aloho, unto Aloho, who maketh glad my youth:' * behold me, O Lord, before thy throne, and pardon all my sins." He salutes the altar on the right, left, and middle, saying, "Bind our festal oblations † with cords unto the horns of the altar."

3. The deacon, uncovering his head, lights a candle on the right of the altar, saying, "In thy light shall we see light;" and, on kindling the other, offers brief exhortations to lift up the mind for celestial illumination.

* Syr. vers. of Psalm xliii. 4.

† Or "our festivities," Psalm cxviii. 27.

While the priest puts incense into the censer, the congregation prays that it may be acceptable to the Holy Trinity. The priest then uncovers the gifts; and the deacon, taking the bread, presents it to the priest, who signs it with the cross, and prays that God would accept this offering of the faithful. Then placing it on the altar, and covering it with a veil, he repeats the words of Isaiah, "He was led as a lamb to the slaughter," &c. Receiving the cup, he says, "I will take the cup of salvation, and call upon the name of the Lord;" and, pouring into it the wine, "This wine is the type of the blood drawn from the side of thy Son Jeshumeschicha our Lord; I pour it into this cup in the name of the Father, and of the Son, and of the Holy Ghost;" and, mingling it with a little water, "Let this be mixed as a type of the water which flowed from the side of Jeshumeschicha." [The Jacobites add here, "Unite, O Lord, this water with this wine, even as thy Divinity is united with the humanity."]

4. INCENSE AND PRAISE. "O come let us sing unto the Lord, &c. *Kyrie, eleëson.** Our Father. Glory be to the Father," &c.

5. PRAYER for all believers, for all estates, for all the necessities of the living and the dead; concluding with an acclamation from the people, of, "Glory to God in the highest, and on earth peace, good-will to the sons of men."

6. The *sedro* or HYMN; generally a composition of St. Ephrem, or of St. James of Nisebin.

7. The deacon recites an INSTRUCTION on the nature of the sacrament. He then reads THE EPISTLE for the day, and a portion of the Psalms, followed by an acclamation of praise.

* "Lord, have mercy." This Greek formula is retained by the Syrians without translation.

After which is read THE GOSPEL in Syriac; an under-deacon reading it in the vernacular Arabic. The deacon then exhorts the people to retain the good seed of the word of God, and prays that all who have heard may obey it.

The general congregation is now dismissed; the deacon saying, "Go in peace, hearers; go in peace.* Draw nigh, ye baptized, in peace. Let the doors be closed." After which follows the versicle, "The Lord reigneth, he is clothed with majesty. Alleluia!" with other brief ejaculations of praise, prayer for the faithful, both living and dead, and the recital of the Creed. The priest again laves his hands, and requests the intercessions of the people.

* *Zelu be shalmo, Shomuee;* like the *Ite, missa est* of the Westerns.

ANAPHORA * OF THE HOLY APOSTLE, MAR JACOB, THE BROTHER OF OUR LORD.

FIRST PRAYER BEFORE THE SALUTATION.

OUR God and our Lord, Lover of mankind! make us, and these, who are so unworthy, to be meet for this salvation; that, being cleansed from all guile and hypocrisy, we may salute one another with the kiss of sanctity and godliness, as united in the bond of peace and of love, through our Lord God and Redeemer Jeshumeshicha, thy only Son, by whom, and with whom, unto thyself be ascribed glory and honour and strength, and with thy Spirit.

PEOPLE.—Amen.

The Deacon then delivers an exhortation to prayer and thanksgiving.

PRIEST.—THOU who alone art the merciful Lord, upon these who bow their necks before thy holy altar, send forth thy blessing. THOU who dwellest on high, and hast regard unto the humble, bless them, through the grace, benignity, and love of Meshicha, thy only-begotten Son, by whom, and with whom, with thyself, be glory.

PEOPLE.—Amen.

PRIEST.—O God the Father, who in thy great and unspeakable love to mankind didst send thy Son into the world, that the sheep which had wandered might be restored; turn not away thy face from us while we observe this solemn and unbloody sacrifice. For not in our own righteousness do we trust, but in thy mercy. We therefore supplicate and implore thy grace, that this mystery which hath been appointed for our salvation, may not be

* Vide *Missale Chaldaicum*, pag. ܪܕ — ܩܡܐ

unto the condemnation of thy people; but unto the blotting out of sins, the forgiveness of transgressions, and the receiving of thy bounty through the grace and tender mercy of thy only-begotten Son; by whom, and with whom, with thyself, be glory.

People.—Amen.

Deacon.—Let every one salute his [or her] neighbour in charity and faith, which are acceptable to God. Let us stand reverently, praying with fear and trembling, with humiliation and devoutness; for, behold, the oblation is brought nigh, and the glory arises. The gates of heaven are opened, and the Holy Spirit descends upon these mysteries to overspread them. Stand we in the dreadful place, with cherubim and seraphim surrounded! Brethren and companions are we made in the watches and services of angels and of spirits, who are as flames of fire! Moreover, no one is bound who may dare to approach the mystery, because the veil is lifted up, and grace sent forth, and mercy over-poured, on every one who prays with pure heart and good conscience.

The Priest lifts up the veil, and signs the people thrice with the cross, saying,—The love of the Father, the grace of the Son, and the communication of the Holy Spirit, be with you all.

People.—Amen.

Priest.—Lift up your hearts.

People.—They are lifted up.

Priest.—Let us give thanks unto the Lord our God.

People.—It is worthy and right.

Priest, *bowing down.*—Truly it is worthy and just and meet and our bounden duty thee to glorify, thee to bless, thee to celebrate, thee to worship, thee to praise! Unto Him, the Maker of every creature, visible and invisible; to Him, whom heaven and the heaven of

heavens and all their powers do glorify; sun and moon and all the host of stars; earth and seas, and whatever in them is; Jerusalem the heavenly, the church of the first-born who are written in heaven; angels, archangels, principalities, dignities, thrones, dominions, the powers supernal, the celestial bands, the cherubim with many eyes, the six-winged seraphim, they who with twain wings veil their faces, with twain their feet, and with twain together flying, with lips never silent, and with speech divine and unceasing, sound forth the hymn of victory, of majesty, of praise,—with triumphant voice praising and saying,

People.—Holy, holy, holy!

Priest, *bowing down*.—Holy, indeed, art thou, O King eternal, and of all holiness the giver; and holy is thy only-begotten Son, our Lord and God and Saviour Jeshumeshicha; and holy is thy Holy Spirit, who searcheth all things, even the depths of thyself, O God the Father; for thou art holy, who possessest all, the Omnipotent, the Good; and with thy Son, who became a partaker of sufferings, and that for the sake of man thy workmanship, whom thou didst make from the earth, and didst cause to dwell in the blessedness of paradise; whom, when he had transgressed and had fallen, thou didst not abandon, neither didst thou forsake him, O thou Good; but didst restore * him as the Father of tender mercies. Thou calledst him by the law, thou directedst him by the prophets; but, last, to renew thine image, thou didst send into the world thine only-begotten Son, who descended and was incarnate by the Holy Spirit from the holy mother of God,† and always virgin, Ma-

* Or, relead.

† This epithet, if not a later insertion, shows that the Liturgy could not have been written a great while before the council of Ephesus, A. D. 425.

riam; and conversed among the sons of men, and instituted * whatever pertained to the salvation of our kind.

Rising, he shall take the portion, and say: In the day before that of his passion, he took bread in his holy hands, and lifted up his eyes to thee, O God his Father, the Lord of all, and praised thee, + and blessed, + and sanctified, + and brake, and gave to his disciples, saying, Take, eat of this, all of you; for

+ THIS IS MY BODY. + †

And, placing the eucharist upon the plate, he blesseth and taketh the cup, saying: So likewise after they had supped, he took into his pure hands this cup, and praised thee, + and blessed, + and sanctified, + and gave to his disciples,‡ saying, Take, drink of this, all of you; for this is the cup of my blood of the new covenant, (which is the mystery of the faith for ever,) that for you and for many is shed for the remission of sins.§

PEOPLE.—Amen.

PRIEST.—This do in remembrance of me. For whensoever ye shall eat this bread, and the mixture of this cup ye shall drink, ye declare my death, and confess my resurrection, until I come.

PEOPLE.—Thy death, O Lord, will we commemorate.

PRIEST.—Thus commemorating thy death, O Lord, and thy resurrection the third day from the house of the

* Or, "spoke whatever," &c.

† The Jacobite MSS. add, "Which for you and for many is broken and given for the remission of sins and life everlasting."

‡ Jacobite: "So likewise the cup after they had supped, mixing the wine and the water, and giving thanks, + he blessed, + and sanctified," &c.

§ Jacobite: "And gave to his disciples and holy apostles, saying, Take, drink of this, all of you: this is my blood of the New Testament, which for you and for many believers is shed for the remission of sins and life everlasting."

dead, and thy ascension into heaven, and thy session at the right hand of God the Father, and thy second coming with terrible power and glory, when thou shalt judge the world in righteousness, and when thou wilt recompense unto every man according to his works, we offer unto thee this sacrifice, awful and unbloody. Not, then, according to our sins deal thou with us, O Lord, nor according to our iniquities reward us; but according to thy great and unutterable mercy towards the sons of men, blot out our sins, and hear the supplication which thy servants, who are thy people and thine inheritance, supplicate of thee, and through thee, and with thee, unto the Father, saying,

People.—Be merciful, O God, the Father Almighty, be merciful unto us.

Priest.—We, thy weak and sinful servants, give thanks to thee, O Lord, and praise thee for all, and on account of all.

People.—We praise thee, we bless thee, and adore thee; we give thanks unto thee, and pray to thee for pardon. O Lord God, be merciful unto us, and hear us.

[Priest.—We celebrate the memory especially of Mariam, holy, glorious, and ever Virgin, the blessed mother of God.

Deacon.—Remember, O Lord, her pure and holy prayers; and for them spare and be merciful to us, and hear us.]

Deacon.—How awful is this hour! How fearful, my beloved, the time when the Spirit, the Living and Holy One, cometh from the highest heavens, and, descending, hovereth over the eucharist in this sanctuary, to bless and sanctify it! With reverence and fear let us stand and pray.

Priest, *bowing down and invoking the Holy Spirit.*—

Have mercy upon us, O God, the Father Almighty, and send upon us, and upon these oblations here set forth, thy Holy Spirit, the Lord and Author of life, who is equal in thy throne with thyself, Aloho Abo, and with thy Son, is equal in thy kingdom, consubstantial and co-eternal, who spake in thy law, and thy prophets, and thy new covenant, who descended in the likeness of a dove on our Lord Jeshumeshicha at the river Jordan, and who descended upon the holy apostles in the likeness of tongues of fire.

Answer me, O Lord!

PEOPLE.—Lord, have mercy!

PRIEST.—That, coming down to overspread this mystery, He might make it a living body, + a saving body, + a heavenly body, + for our souls and bodies: the body of our Lord God and Saviour Jeshumeshicha, and that they who take it may do it unto the remission of sins and life everlasting.

PEOPLE.—Amen.

PRIEST.—And this cup [some copies, "the mixture of this cup"] to be the blood of the new covenant, + the salutary [or saving] blood, + the blood that giveth life, + the heavenly blood, + the blood all-cleansing for our souls and bodies; the blood of the Lord God, and our Saviour Jeshumeshicha, for remission of sins and life everlasting unto those who receive it.

PEOPLE.—Amen.

PRIEST.—That they may be to us, and to all those who receive and participate of them, for the sanctification of our souls and bodies, the bringing forth of good works, and the confirmation of thy holy church whom thou hast founded upon the rock of the faith, that the gates of *sheul* might not prevail against her; whilst thou deliverest her from all heresies, and from all the scandals of unlawful works, until the consummation of

the world, by the grace, mercies, and compassion towards men of thy only Son; by whom, and with whom, with thyself, be glory and honour.

People.—Amen.

The deacon exhorts to pray for the church and its rulers.

Priest, *bowing down.*—For this offer we to thee, O Lord, this sacrifice, awful and unbloody, on the behalf of thy holy places which thou hast glorified by the manifestation of the Meshicha thy Son. + More especially for Sion the holy, the mother of all the churches; and for thy holy church in all the world: that thou, O Lord, wouldst confer upon her the rich gifts of thy Holy Spirit. + Remember, Lord, our godly bishops, who have divided unto us rightly the word of truth; and especially our fathers, and our patriarch Mar.........with all the residue of orthodox bishops. Grant to them, O Lord, an honourable old age, and long preserve them to be the pastors of thy people in all piety and holiness. + Remember, O Lord, this presbytery, *(valkashishutho hodee,)* and those likewise in every place, and the deaconhood in Christ, and the residue of the holy ministry, and of every churchly order. Remember, O Lord, the poverty of me, whom, though unworthy to call upon thee, thou hast made worthy. The sins of my youth and my ignorances remember not; but according to the multitude of thy mercies remember thou me. For wast thou, O Lord, to mark iniquities, O Lord, who could endure before thee? But because that with thee is the propitiation, *(chusoyo,)* visit thou me and purify me; that, where sin hath abounded, there may thy grace be more abundant. + Remember, O Lord, such as are lying in bonds and imprisonment; our brethren who are in exile; the sick, the diseased, and them who by evil spirits are persecuted

and troubled. + Remember, O Lord, the air, and the rains, and the dews, and the fruits of the earth, and the crowning of the year: for the eyes of all hope in thee, and thou givest them their meat in the good time, while thou openest thine hand and satisfiest all, and fillest every living thing of thine own good will.

Aloud.—Deliver us, O Lord God, from every affliction, scourge, and distress, from every injury and assault of evil men, from every attack and violence of demons, and from every plague sent from thyself, O Aloho, on account of our sins; and preserve in the right faith,* and in the observance of thy holy and lively commandments, us and all those who have agreed to stand before thee, waiting for the plenteous mercies which are from thee; for thou art a God who willest to have mercy: to thee be glory!

People.—Amen.

The deacon bids to pray for the afflicted.

Priest, *bowing down.*—Again it is meet to remember those who are with us standing, and with us pray: our fathers, brothers, and masters, and those who are absent. Remember, O Lord, those who have instructed us to bear them in mind in our prayers unto thee our God; and unto every one grant those requests, O Lord, which regard their salvation. Remember, Lord, such as offer oblations at thy holy altar, and those on whose behalf each is offered, and such as are willing but have not the power to offer; such as each hath in his own mind, and such as now are named.

Aloud.—Be mindful, O Lord, of all whom we have now remembered, and of those of whom we have not thought; and, according to the greatness of thy clemency, bestow upon them the joy of thy salvation.

* *B'haimenutho tritsath shubcho.* "In the faith right glorious." Compare the Greek *orthodox.*

Accept their sacrifice in the heaven of thy greatness, and make them meet by thy visitation and thy help; fortify them by thy power, and from thy munition arm them; for thou art merciful, and willest mercy: and unto thee doth it become us to offer glory and honour and power, and to thy only-begotten Son, and to thy Spirit.

PEOPLE.—Amen.

The deacon bids to pray for kings, &c.

PRIEST, *bowing down.*—Remember, O Lord, our pious kings and queens. Take hold of shield and buckler, and arise for their help; and subdue all their adversaries and foes, that we may lead peaceable lives in all godliness and obedience.

Aloud.—For thou art the saving refuge, and the mighty helper, and the leader of victory unto all them who cry to thee and hope in thee, O Lord. To thee be the glory and the praise.

PEOPLE.—Amen.

The deacon bids to commemorate the saints departed.

PRIEST, *bowing down.*—Therefore, because thou hast the power of life and death, and art the God of compassion and of love towards mankind, enable us to commemorate all those who have pleased thee from of old; the holy fathers and patriarchs, the prophets and apostles; Juchanon, the forerunner and baptist; the holy Stephanos, chief of the deacons, and first of the martyrs; Mariam, the holy and glorious mother of God; Mar Antonius, Mar Barsomo, Mar Shimun Estunoïo,* Mar Geargis, and all the saints.

Aloud.—We supplicate from thee, O Lord, who art

* St. Symeon the Stylite. The Jacobite form has several other commemorations: Jacob, head of the metropolitans; Ignatius, Clement, Dionysius, Athanasius, Julius, Basil, Gregory, Dioscorus, Timothy, Philoxenus, Evanius, Cyril, Severus, "the crown of all the Syrians;" Jacob Baradai, "the precursor of the true faith;" Saints Ephrem and Abeia.

great in mercy, who the things impossible canst make possible, to set even us in that blessed congregation; bestow on us a portion with that church, ordain us by the hand of thy grace among those chosen ones who are written in heaven; for now do we remember them, that they also, standing before thy high throne, may remember our misery and necessity, and with us may offer up to thee this sacrifice, awful and unbloody, for the protection of those who are alive, the consolation of us who are so miserable and unworthy, and the remembrance and repose of all those who in the true faith have heretofore fallen asleep, our fathers, brethren, and masters, through the grace, mercy, and compassion towards us of thy only-begotten Son, by whom, and with whom, to thyself and to thy Spirit be glory.

People.—Amen.

The deacon bids to commemorate the doctors of the church.

Priest, *bowing down.*—Remember, O Lord, those holy bishops who have already rested; them, who divided unto us the word of truth; them, who, from Jacob, the chief of bishops, apostle and martyr, until this day, have preached the orthodox word of faith in thy holy church.

Aloud.—The lights and teachers of thy holy church, who have fought the good contest of the faith, who have borne thy holy name before the Gentiles, and kings, and the sons of Israel; that by their prayers and supplications peace may be unto thy church. Grant, that in their doctrine and confession, our souls may be confirmed; cause all hurtful heresies to cease speedily from among us; and give us to stand without confusion at the last before thy dreadful tribunal; for thou, O Lord, art holy, and thou dwellest in the holy places, the finisher and perfecter of the saints; and unto thee be glory.

People.—Amen.

The deacon exhorts to commemorate the faithful who have departed.

Priest, *bowing down.*—Remember, O Lord, those orthodox presbyters who have before us entered into rest; the deacons and subdeacons, musicians, readers, interpreters, singers, exorcists, monks, solitaries, hearers, perpetual virgins, and secular persons, who in the true faith have heretofore fallen asleep, with all such as any one hath upon his mind.

Aloud.—O Lord, the God of the spirits of all flesh, be merciful to all those whom we remember, who in the true faith from this world have passed. Give rest to their souls, bodies, and spirits; deliver them from the condemnation that ends not for ever; and make them meet for the joy which is in the bosom of Abraham, and Isaac, and Jacob, where shines the light of thy face, and where affliction, griefs, and sighs are afar off; not imputing unto them their offences. Enter not into judgment with thy servants; for none living before thee are justified, nor is any guiltless from sin, nor pure from uncleanness, of all the sons of men, unless alone by our Lord Jeshumeshicha, thy only begotten Son, by whom we also trust to find mercy and forgiveness of sins, which, for his sake, are for us and for them.

People.—Give them rest!

Priest.—O God, remit and forgive all our sins, wilful and involuntary, known and unknown; (our sins) of word, of work, of thought, hidden or open and manifest; our sins of former times, of error, and those (committed while) knowing thy holy name.

Aloud.—Keep us Christians to the end, and gather us without sin at the feet of thine elect, when thou wilt, and where thou wilt, and how thou wilt; only hide us from the shame of our offences, that so in this as in all things we may glorify and praise thy all-honoured and blessed

name, with that of our Lord Jeshumeshicha and thy Holy Spirit.

People.—As it is, and was, from generation to generation, and will be to the age of ages. Amen.

Priest.—Peace be with you.

People.—And with thy spirit.

Priest.—The mercies of God be upon us all! We believe, we draw near, we sign, and break this eucharist, the bread celestial, the body of the living Word of God, into the cup of salvation and of thanksgiving; signed with the cross, and filled with supernal mysteries, in the name of the living Father, unto life; and of the only-begotten Son, and of the Holy Spirit, the principle of perfection, and the seal of all in heaven and [who were once] in earth; of one virtue, power, and will; one true and blessed God, most high and undivided, from whom cometh salvation for evermore.

People.—Amen.

The deacon now recites, in a loud voice, the general or catholic prayer, which comprises a kind of summary of the preceding devotions.

Priest.—O God, the Father of our Lord Jeshumeshicha, the Father of mercies and the God of all consolation, who sittest above the cherubim, and art worshipped by the seraphim, and before whom stand thousands of archangels, and myriads of myriads of angels, those exalted and celestial hosts, who offer unto thee the gifts and fruits of perfectness, an oblation of a sweet savour: Vouchsafe to sanctify and perfect by the grace of thy only-begotten Son, and by the inhabitation in us of thy Holy Spirit, O Lord, our souls, and bodies, and spirits, that with pure heart, and illumined mind, and unconfused face, we may be bold to call upon thee, O God, the Father of heaven, the Omnipotent; and while we pray, to say, Our Father, who art in the heavens.

People.—Thy name be sanctified, thy kingdom come, thy will be done, as in heaven also in earth. Give to us the bread of our need to-day; and forgive us our debts as also we forgive our debtors; and lead us not into temptation, but deliver us from the evil. For thine is the kingdom, and the power, and the glory, to the age of ages.

Priest.—Yea, O Lord our God, lead us not into temptation which we are not able to bear; and make also with any temptation a way of escape, that we may be able to endure it; and deliver us from evil by the Meshicha Jeshu, our Lord, by whom, and with whom, with thyself, be rendered glory and honour and dominion, with thy Spirit.

People.—Amen.

Priest.—Peace be with you.

People.—And with thy spirit.

Deacon.—Bow down your heads before the God of mercy, before the propitiatory altar, and before the body and blood of our Saviour, in whom there is life for those who receive him, and receive the blessing from the Lord.

Priest.—Unto thee do thy servants bow down their heads, expecting the riches of thy grace: thy plenteous benedictions shed forth, O Lord, and sanctify our souls, and bodies, and spirits, that we may be worthy to partake of the body and blood of the Meshicha, our Redeemer, through the grace, mercy, and love of the same Meshicha Jeshu our Lord: To whom be blessing and glory with thyself in heaven and earth, and with thy Spirit.

People.—Amen.

Priest.—Peace be with you.

People.—And with thy spirit.

Priest.—The mercy of God be with you.

People.—And with thy spirit.

Deacon.—Let every one with fear and trembling look unto God, and supplicate mercy and grace from the Lord.

PRIEST.—Holy, holy, holy Lord God of sabaoth, heaven and earth are full of thy praises. Be thou exalted, O God, above the heavens, and let thy glory be in all the earth. Unto thee do I lift up mine eyes, O thou Inhabitant of the heavens. As the eyes of servants unto their lords, and as the eyes of handmaids unto their lady, so are our eyes unto thee, O Lord our God, until thou shalt have mercy upon us.

Then, taking the eucharist in his hands, he saith in a high voice,

THE HOLY TO THE HOLY, in perfection, purity, and sanctity, be delivered.

THE PEOPLE, *with one voice.*—One holy Father, one holy Son, one Holy Spirit. Blessed be the name of the Lord, who is one in heaven and in earth: unto Him be glory for ever. Glory to the Father, and to the Son, and to the Holy Ghost, the all-sanctifying and all-cleansing.

[PRIEST.*—In thee, O Lord, do we truly and verily believe, even as the holy and universal church in thee believeth, that Thou art one holy Father, to whom be glory, Amen! One holy Son, to whom be praise, Amen! One Holy Spirit, to whom be glory and thanksgiving for ever, Amen!]

After a brief exhortation from the deacon, the priest dips a part of the eucharistic bread into the chalice, and signs therewith the remainder with the form of the cross, in the name of the Trinity; then immersing the fragment in the chalice, he says:—

[Thou hast combined, O Lord, thy Godhead with our humanity, and our humanity with thy Godhead; thy life with our mortality, and our mortality with thy life. Thou hast taken what is ours, and hast given to us what is thine, for the life and salvation of our souls. Unto thee be glory for ever.]

* The paragraphs in brackets are used only by the Jacobites.

Then taking the body of Christ, he saith,

Grant, Lord, that our bodies may be sanctified by thy holy body, and that our souls may be purified by thy atoning blood, that they may be for the forgiveness of our transgressions, and the remission of our sins. Unto thee, O Lord God, be glory for evermore.

Afterwards he distributes the eucharist to the other priests and deacons, then to the congregation, saying,

The body and blood of our Lord Jeshu Meshicha, given unto thee for the forgiveness of transgression, and the remission of sins, in both worlds.

PRIEST, *after the reception.*—We give thanks to thee, O Lord God, and above all we praise thee for thy great and unspeakable love towards mankind. Thou, O Lord, who hast made us meet to partake of thy heavenly table, will not condemn us for the reception of these thy holy and spotless mysteries: but keep us, O thou Good Being, in righteousness and holiness, that we may be meet, by the communication of thy Holy Spirit, to find a portion, a lot, and an inheritance, with all those holy ones who from this world have pleased thee, through the grace, mercy, and love of thy only begotten Son; by whom, and with whom, to thee belong glory and honour and dominion, with thy Spirit.

PEOPLE.—Amen.

PRIEST.—O God, great and wondrous, who hast bowed the heavens, and hast come down for the salvation of the sons of men, look upon us in thy mercy and benignity, and bless thy people and keep thy inheritance; that faithfully and in all time we may glorify thee, who art the only true God, the God and Father of thy begotten Son, and thy Holy Spirit, now and ever.

PEOPLE.—Amen.

DEACON.—Give thy blessing, my lord.

PRIEST.—May all be blessed and preserved.

DEACON.—I will bless the Lord in all time; his praises shall be ever in my mouth. In the Lord shall my soul exult; the poor shall hear and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he hath heard me, and delivered me from all my sorrows. Look to him, and hope in him, and your faces shall not be confounded. This is the poor, who invoked him, and he heard him, and from all his tribulations set him free. The host of the angels of the Lord encampeth about those who fear him, and delivereth them. Taste and see that the Lord is good, and blessed is every one who confideth in him. The rich are made poor and hunger; but they that fear the Lord have want of no good thing. Come, children, hearken to me, and I will teach you the fear of Aloho. What man willeth life, and loveth to see good days? Keep thy tongue from evil, and thy lips that they speak no guile. Shun evil, and do good; seek peace, and run after her. The eyes of the Lord are upon the just, and his ears (are open) to hear them. The face of the Lord is against the wicked, to blot out their memory from the earth. The righteous have cried, and the Lord hath heard them, and delivered them. The Lord is nigh to the contrite of heart; he will save the humble in spirit. Many are the afflictions of the just, and out of all the Lord delivereth him. He keepeth all his bones, not one of them is broken: evil shall slay the wicked, and the haters of the just shall fail. The Lord shall keep the souls of his servants; nor shall any who hope in him be condemned.

LITURGIES OF THE NESTORIANS.

The Ritual most commonly used by the Nestorian church is called "the Liturgy of the Apostles." Besides this they have two others; that of Theodore the Commentator, and that of Nestorius: these latter are used only on certain days in the year. A Latin translation of them may be seen in the *Liturgiarum Orientalium Collectio* of Renaudot. Our present pages are devoted to the ordinary service.

The full title of this is, "The Oblation, or Liturgy of the blessed Apostles, composed by Mar Adæus and Mar Maris, Doctors of the Children of the East." There is a simplicity reigning throughout this venerable office which of itself attests its great antiquity; and the tradition of the other Syrian churches concurs with that of the Nestorians themselves in referring it to a period anterior to the council of Ephesus. It seems highly probable that the basis of it was in use at Edessa, and among the neighbouring congregations, at a very early period. This, too, was the ritual which the Nestorian missionaries carried with them into Tartary, China, and the Indies.

Menexes, the Portuguese archbishop, in his crusade against the Nestorians of Malabar in the sixteenth century, not content with suppressing and burning the two secondary offices of Theodore and Nestorius, introduced a variety of changes into that called after "the Apostles," which have been the subject of severe criticism among the Romanists themselves. A formulary of consecration was supplied, corresponding with that in use in the Latin church; the host was to be elevated and adored after the consecration; the name of the pope, as the head of the

universal church, was substituted for that of the patriarch of the East; in the commemoration of the Virgin Mary, the title, "Mother of God," was employed; the names of their favourite doctors were blotted out in the commemoration of the saints. By these and a number of other changes, their Liturgy underwent an essential alteration of character, and no longer represented the old Nestorian worship.

[In their zeal against these supposed heretics, Menexes and his coadjutors condemned much that the Nestorians hold in common with other churches. "The reformation he made in this Liturgy," says father Simon, "was improper. And there is nothing worse digested than the mass of the Nestorians, in the manner in which it is found (thus perverted) in the *Bibliotheca Patrum*. The whole order of it is changed in endeavouring to accommodate that Liturgy to the opinion which the Latin divines have of consecration, which they make to consist in these words, 'This is my body,' &c. Whereas the Nestorians believe, as all the Orientals do, that the consecration is not completed till the priest has ended the prayer which they call the 'Invocation of the Holy Ghost.' Nevertheless Menexes makes the Nestorian priests adore the host so soon as they have pronounced these words, 'This is my body,' though they believe it not to be as yet consecrated." The omission of these words of our Saviour is not altogether peculiar to the Nestorian sacrament: it is observable in the Jacobite Liturgy of Dion Bar Salib, and others. Nairon and Simon have accounted for this on the principle that the Syrians, unlike the Latins, do not place the essential of consecration in those words, but in the invocation to the Holy Spirit, which obtains in all their *Anaphoras*. Others, as Asseman and Renaudot, think that the omission is

intended to mark a greater reverence for the words themselves; while some suppose that it was originally intended that the words should be read from a copy of the New Testament, or recited from memory. These are conjectures of Romanist authors. The truth appears to be, that the first liturgical writers among the Syrians did not regard the divine words in question as having the same *transmuting efficacy* which the Western church has been so fond of attributing to them.]

The Nestorian Liturgy, thus corrupted by Menexes, was translated into Latin in Malabar, in 1599, and printed seven years after at Coimbra. It is also incorporated, as before said, in the *Bibliotheca Patrum*, under the title of *Missa Christianorum apud Indos*.

Of the genuine Nestorian Liturgy of the Apostles, as used by the older churches in Mesopotamia and Assyria, there has never been a printed edition, and manuscript copies are extremely rare in the West. One, procured by father Simon from a Chaldean presbyter, may be still seen, I believe, in the cathedral library at Rouen. The only Syriac exemplar which I have had the advantage of examining, is that marked No. 70 in the *Bibliothèque Royale*, at Paris. This, however, proved to be a copy adapted to the use of those Nestorians who had entered into communion with Rome, and are now known by the denomination of the Chaldean church. The document, therefore, was considered to be ineligible as a proper representation of the Nestorian service. On this account the following Liturgy is not directly from the Syriac, but from the much esteemed Latin version of Renaudot.

Le Brun, a priest of the Oratory, in the third volume of his *Explication Historique et Dogmatique de la Messe*, has given a reprint of the *Malabaric* Ritual in Latin, with marginal indications of the chief particulars in which it

was altered by the innovations of the Portuguese. Several occasional prayers, canticles, and diaconal exhortations, render it a more ample service than the Chaldean one which now follows.

The title I give as in Renaudot. That of the manuscript in the king's library, before referred to, reads thus: "By the power of our Lord Jeshu Meshicha, we begin to write the order of the *(Kudsha)* Oblation of the Apostles, which is the first Oblation."

LITURGY OF THE HOLY APOSTLES, OR THE ORDER OF THE SACRAMENT.

GLORY to God in the highest!

OUR FATHER who art in the heavens, be sanctified thy name: thy kingdom come; thy will be done, as in heaven also in earth. Give to us the bread of our need to-day, and forgive us our debts as we also forgive our debtors: and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory to the age of ages. Amen.

STRENGTHEN, O Lord our God, our weakness by thy grace, that we may administer this holy mystery which is given for the renovation and health of our degraded nature, through the compassions of thy well-beloved Son, thou Lord of all.

LET the name of thy adorable and ever-blessed Trinity be worshipped, glorified, praised, celebrated, exalted, and blessed in heaven and earth, thou Lord of all.

PSALM.*

LORD, who shall dwell in thy tabernacle? who shall rest in thy holy mountain?

He who walketh without defilement, and doeth righteousness, and speaketh truth in his heart, and speaketh not deceit with his tongue;

He who doeth not evil unto his neighbour, and taketh not a reward against his neighbour;

And who reproveth the vindictive with his eyes, and honoureth them that fear the Lord;

And sweareth to his neighbour and lieth not, and unto usury giveth not his money;

* In the Malabaric service the priest and the deacon recite these alternately.

And taketh not against his innocent neighbour a reward: he who doeth these things is righteous, and shall not be moved for ever.

PRAYER.

Before the bright throne of thy majesty, the high and lofty seat of thy glory, the tremendous throne of thy almighty love, even the mercy-seat which thy will hath established in the place of the habitation of thy glory,† we thy people, with thousands of cherubim praising thee, and myriads of seraphim sanctifying thee, do draw near, adore, confess, and glorify thee evermore, O Lord of all.

On commemorations and Fridays.—It is meet that at all times we confess, adore, and glorify the great and holy, illustrious, blessed, and incomprehensible name of thy glorious Trinity, and thy mercy towards our race, thou Lord of all.

INCENSE.

When thou, Lord, dost breathe upon us the fragrance of thy mercy, our souls are enlightened by the knowledge of thy truth, and we are made meet to receive the manifestation of thy love from thy holy heaven. There will we praise thee, and [here meanwhile] will we glorify thee without ceasing in thy church, crowned and filled with all strength and good; for thou art the Lord and Creator and Father of all.

Incense. Hymn. *Then is read the* scripture, *preceded by these* prayers.

Illuminate our minds, O Lord our God, to hear and receive the sweet lessons of thy divine and enlivening words, and grant that by thy mercy and grace we may derive from them whatsoever shall conduce to charity

* Others,—"In the place of thy pasture."

and hope, and health both of body and soul; and unto thee will we ascribe praise unceasing, thou Lord of all.

Thee, splendour of thy Father's glory, and image of his person, who art revealed in the body of our humanity, and art risen upon us in the light of thy gospel, thee we confess and worship, praise and celebrate, at every time, thou Lord of all.

And after the proclamation, (that is, of the gospel by reading, with occasional instruction,)

We supplicate and beseech thee, O Lord God Almighty, to perfect in us thy grace, and to confer by our hands the gift of thy divine mercy and compassion. Let it be unto us for the expiation of thy people's faults, and the forgiveness of the sins of [these] the flock of thy pasture, by thy grace and pity, O thou Lover of mankind and Lord of all.

Deacon.—Bow down your heads.

The Priest *then says in a suppressed voice before the altar,*—O Lord God Almighty, whose is the holy universal church, the sheep of thy pasture whom thou hast purchased by the great passion of thy Messiah, and from the grace of whose Holy Spirit, who is one in the Divinity of thy glorious nature, are given the orders of a true priesthood, and who hast deigned in thy mercy to make us who are so helpless to be spiritual members in the great body of thy holy church, to minister spiritual help unto faithful souls; fulfil now, O Lord, thy gracious work in us, and shed forth by our hand thy gift, and let thy mercy and loving-kindness be upon us and upon the people whom thou hast chosen.

With elevated voice.—And grant, O Lord, that by thy mercy we may one with another, all the days of our life, please thy Divine Majesty, and be made meet by thy grace to offer praise, honour, confession, and adoration unto thee for evermore, thou Lord of all.

[*Here the unbaptized are dismissed.*]

The priest recites a sacramental hymn; and then, (the deacon having set forth the plate and chalice,) disposing his hands in the form of the cross, says,

We offer praise to thy glorious Trinity for ever and ever.

The Messiah, who was immolated for our salvation, and who taught us this to do in commemoration of his death and resurrection, himself receive this sacrifice at our weak hands, according to his eternal grace and mercy.

Amen.

These holy, enlivening, and glorious mysteries shall be laid upon the altar of the Lord Almighty until his coming.

Amen.*

The priest, bowing before the altar, kisses it in the middle and at the right and left corners, and says,

Bless, O Lord! Pray for me, my fathers and brethren, that God may bestow upon me power and ability to fulfil the service unto which I have come, and that this oblation may be received from the hands of my weakness, for me, for you, and for the whole body of the holy catholic church, through his eternal grace and mercy.

People.—The Messiah hear thy prayers, and take pleasure in thy sacrifice; receive thy oblation, and honour thy priesthood: and give to us through thee the forgiveness of our offences, and remission of our sins, through his eternal grace and mercy. Amen.

Inclining towards the altar, he says,—The God and

* In the copy translated by Renaudot there is given in this place the new title: "Liturgy of the blessed Apostles, composed by St. Adeus and St. Maris, Doctors of the Orientals:" for what follows is the true eucharistic service. But in the Syriac copy, 70, *Biblioth. Reg.* this title does not occur, the service going forward withou interruption.

Lord of all be with us all, according to his eternal grace and mercy.

Addressing the deacon,—God, the Lord of all, confirm thy words and give thee peace; and receive this oblation at my hands for me, and thee, and the whole body of the holy catholic church, and the universal world, by his eternal grace and mercy.

Look not, O Lord God, on the multitude of our transgressions, nor let thy majesty be turned away from us by the greatness of our iniquity; but by thy unspeakable grace sanctify this sacrifice, that through it we may derive power to receive forgiveness; that when thou comest at the end of time in the man (humanity) thou hast assumed, we may find mercy and grace before thee, and be meet to glorify thee with the spiritual hosts.

With suppressed voice.—O Lord our God, we praise the abundant riches of thy grace towards us, whom, though sinful and vile, thou hast made worthy, in the multitude of thy loving-kindnesses, to administer these mysteries of the body and blood of thy Messiah. We supplicate help from thee for the strengthening of our souls, that in perfect love and true faith we may administer thy gift towards us; and we will offer unto thee praise, glory, confession, and adoration now and evermore.

+

People.—Amen.

Priest.—Peace be with you.

People.—With thee, and with thy spirit.

Deacon.—Salute one another in the love of Christ.

People.—And the whole catholic church.

(After the salutation.)

Deacon.—Let us give thanks and pray.

Priest. *(With subdued voice.)*—O Lord God Almighty, assist my weakness by thy mercy and by the help of thy grace, and prepare me to offer this oblation

as for the edification of all, and unto the praise of thy Triune Godhead, O Father, Son, and Holy Ghost.

DEACON.—Watch and attend!

THE PRIEST *removes the covering from the sacramental materials, and, having offered incense, says, with a loud voice,*

THE GRACE of our Lord Jesus Christ, and the love of God the Father, and the communication of the Holy Ghost, be with you all.

PEOPLE.—+ Amen.

PRIEST.—Lift up your minds.

PEOPLE.—They are lifted up unto thee, O God of Abraham, of Isaac, and of Israel, the King of glory.

PRIEST.—Let an oblation be offered unto God the Lord of all.

PEOPLE.—It is meet and right.

DEACON.—Peace be with you.

INCENSE.

PRIEST.—LORD God Almighty, give unto us openness of face, that with confidence in thee we may accomplish this holy, enlivening, fearful, and divine oblation, with conscience purified from all malice and bitterness: implant (sow) in us, Lord, charity, peace, and concord one with another.

Standing up, with a low voice.—Worthy is praise from every mouth, and confession from all tongues, and worship and exaltation from all creatures, unto the adorable and glorious name of the Father, and of the Son, and of the Holy Spirit, who created the world from his goodness, and the inhabitants thereof by his benignity; and who hath saved mankind by his mercy, and magnified his grace upon the perishing. Thy majesty, O Lord, a thousand thousand spirits, and ten thousand times ten thousand holy angels, the intellectual hosts, the ministers

and spirits of fire, the holy cherubim and spiritual seraphim, do sanctify and celebrate, and praise, without end, to one another, crying,

PEOPLE, *with a loud voice.*—HOLY, HOLY, HOLY, Lord God Almighty, heaven and earth are full of his glory!

PRIEST, *with subdued voice.*—Holy, holy, holy, art thou, Lord God Almighty, with whose glory the heavens are filled, and the earth with his substance, as with the honour of his glorious brightness: [M.S. 70. Heaven and earth are filled with thy glory, and with thy essential nature, and with the brightness of thy wondrous love:*] as it is written, Heaven and earth are full of me, saith the mighty Lord. Holy art thou, O God the Father, solely and truly, from whom the whole family in heaven and earth are named. Holy art thou, eternal Son, by whom all things were made. Holy art thou, eternal Spirit, by whom all are sanctified. Woe to me, woe to me! for I am dumb, because I am a man of polluted lips; and among a people of polluted lips do I dwell; for mine eyes have seen the Lord, the almighty King. How dreadful is this place to-day! This is none other than the house of God, and the gate of heaven; for eye to eye thou art seen, O Lord. But now let thy grace be upon us, O Lord, to cleanse our defilement and to sanctify our lips. Join thou our feeble voices, by sanctification, with those of seraphim and of archangels. Glory to thee, because, through thy mercies, the earth-born have communion with the spiritual.

Bowing down, with subdued voice,

AND with those celestial powers we thy servants, though poor, feeble, and infirm, do praise thee, because thou hast magnified towards us thy great compassion, which can never be repaid. For thou hast taken upon

* So also the Malabar.

thee our humanity, that by thy Godhead we might live; thou hast exalted our humiliation, built up our ruin, raised our mortality, forgiven our transgression, and pardoned the guilt of our sins: thou hast illuminated our minds, condemned our enemies, O Lord our God, and hast made our helpless nature triumphant. [Still] by the compassions of thy grace, O most merciful, forgive transgression and sin, and remit my iniquity in the judgment; and for all thy help and bounty towards us we will offer unto thee praise, honour, confession, and adoration, now and evermore.

+

People.—Amen.

Deacon.—Let us pray, mentally, for peace.

Priest, *inclining, and in a subdued voice.*—Lord God Almighty, hear at this time the voice of my cry before thee. Bow down, O Lord, and listen to my sighs which are poured out before thy majesty, and receive the supplication of me, a sinner, by whom, through thy grace, the sacrifice of this hour is offered unto thy Father. Have mercy upon all creatures; forgive the guilty, convert the erring, the oppressed relieve, to the troubled give peace, heal the sick, console the afflicted; and perfect thou the alms of them who work righteousness for the sake of thy holy name. On me also, a sinner, be merciful through thy grace, O Lord God Almighty; accept this oblation for the entire church, holy and catholic; for the pious fathers and righteous men who have been approved before thee, prophets, apostles, martyrs, and confessors; for all who mourn, for the poor, the diseased, and such as suffer from necessities and trials, for the infirm and the burdened, and for the dead, who are removed from us; for all who ask our feeble intercession, and for me, a sinner, vile and infirm. According to thy compassions, O Lord, and to the multitude of thy lovingkindnesses,

regard thy people and me, the infirm, and not according to my sins and transgressions; but let them be made worthy, by the remission of their sins, through this holy body which with faith we receive, through thy everlasting grace and mercy. Amen.

REMEMBER, O Lord, in thy great and unspeakable mercy, all the pious and righteous fathers who were pleasing before thee in the commemoration of the body and blood of thine anointed One, which we (now) offer unto thee upon thy pure and holy altar, as thou, Lord, hast instructed us; and grant us thy peace all the days of our life;........that all the inhabitants of the earth may know that thou art the only true God the Father; and that thou hast sent our Lord Jeshu Messiah, thy Son and thy Beloved; and that he, our Lord and God, came and taught us all holiness and righteousness.

REMEMBER thou the prophets, apostles, martyrs, confessors, bishops, doctors, presbyters, deacons, and all the children of the holy catholic church, which are signed with the sign of life, (even) of holy baptism.

AND us also remember, O Lord, thy lowly, weak, and sinful servants, who are congregated in thy name, and who now stand before thee, and receive with joy (according to) the form which is from thee, praising, glorifying, and exalting thee, while we commemorate and celebrate this great, tremendous, holy, and divine mystery of the passion, death, burial, and resurrection of our Lord and Saviour Jesus Christ.

AND LET THY HOLY SPIRIT COME, O LORD, and rest upon the oblation which thy servants offer, to bless and sanctify it unto the pardon of transgressions, and remission of sins, and the great hope of the resurrection of the dead, and the new life in the kingdom of heaven, with all them who were pleasing before him; and according to the universal dispensation of thy grace towards us,

we confess and glorify thee without ceasing in thy church, redeemed by the precious blood of thy Anointed One, with loosened tongues and with open face, ascribing glory, honour, confession, and adoration, to thy holy, living, and life-giving name, world without end.

+

Have mercy upon me, O God, according to thy loving-kindness, and according to the multitude of thy tender mercies blot out my sins. Wash me fully from my iniquity, and cleanse me from my sins; for I acknowledge my transgressions, and my sins are ever before me. Against thee only have I sinned, and done evil before thee, (so) that thou wouldst be justified in thy sentence, and wouldst overcome in thy judgment; because I was shapen in iniquity, and in sin did my mother conceive me. But thou hast loved truth, and thy hidden wisdom thou hast manifested unto me. Sprinkle me with hyssop, and I shall be cleansed; wash me, and I shall be whiter than snow. Satisfy me with thy kindness and thy joy, and my humiliated bones shall rejoice. Turn away thy face from my sins, and blot out all my transgressions. Create in me a clean heart, O God, and a right spirit renew within me. Cast me not away from thy presence, and thy Holy Spirit take not from me; but restore unto me thy loving-kindness and thy salvation, and thy glorious Spirit confirm unto me; that I may teach transgressors thy way, and sinners may be converted unto thee.

Unto thee have I lifted up mine eyes, O thou who dwellest in the heavens. As the eyes of servants look unto their lords, and as the eyes of an handmaid unto her lady, so are our eyes unto thee, O Lord, until thou hast mercy upon us. Stretch forth thy hand, O Lord, and let thy right hand deliver me, let thy compassions abide upon me for ever, and despise not the work of thine hands.

After saluting the altar, he arises, and says:

O Messiah, the peace of the spirits on high, and the giver of tranquillity to the dwellers upon earth, let thy peace be established in the four parts of the world, and especially in thy holy catholic church. Give peace between the priesthood and the empire; make wars to cease unto the ends of the earth, and scatter thou the people who desire wars; that we may enjoy a tranquil and peaceful habitation in all temperance and godliness. And pardon the transgressions and the sins of those who have deceased from us, through thy everlasting grace and mercy.

Benediction of incense.

Let thy love, O Lord our God, be as a grateful fragrance to our souls, and therewith purify me from the stains of sin, and pardon all my offences and transgressions, both known and unknown.

Incense, towards the mysteries.

Grant us access, in the clemency of thy grace, O Lord, to these most illustrious, holy, enlivening, and divine mysteries, though we be so unworthy.

The priest repeats these words thrice (another copy, "once and again") *at each interval, joining his hands upon his bosom in the form of the cross. He then kisses the altar, and, taking the oblation in both hands, he looks upward, and says:*

Praise be unto thy holy name, O Lord Jesu Christ, and adoration to thy majesty, ever world without end.

People.—Amen.

Priest.—For the living and life-giving bread is that which cometh down from heaven, and giveth life to the whole world; whosoever eateth of which shall not die, and they who receive it shall be saved by it, and shall

not feel corruption, but shall live by it for ever. For thou art the antidote to our mortality, and the resurrection of our whole frame.

He then kisses the bread in appearance, yet so as not to touch it with his lips ; and having said,

GLORY be unto thee, O Lord, for thine unutterable gift for ever ;

He proceeds to the FRACTION OF THE BREAD, *which he performs with both hands, saying,*

WE draw nigh, O Lord, with true faith, and break with thanksgiving, and sign through thy mercy, the body and blood of our Life-giver, Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost.

And while naming the Trinity, he breaks the bread into two parts: that in his left hand he sets upon the plate, and, with the other part in his right hand, he signs the cup, saying,

THE precious blood is signed with the body of our Lord Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost.

PEOPLE.—Amen.

And dipping the same bread midway into the cup, he signs with it the other portion lying on the plate, saying,

THE holy body is signed with the atoning blood of our Lord Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost.

PEOPLE.—Amen.

He then joins both parts, one with the other, saying,

SET APART, holy, perfect, complete, united, and commixed, are these holy and divine mysteries, the one with the other, in the adorable name of thy glorious Trinity, Father, Son, and Holy Ghost, that they, O Lord, may be for the expiation of guilt, the remission of sins, and the great hope of the resurrection from the dead, and of the

new life in the kingdom of heaven, unto us, and to the holy church of Christ our Lord, here and in every land, both now and evermore.

He signs the oblation with the right thumb, crosswise, from the lower part to the upper, and from right to left, so as to form a slight fissure in it, through which it may be intincted, or soaked, with the (symbol of the) blood. And, having disposed the whole for the communion, he bows down; then, arising and signing himself in the forehead, says,*

GLORY be to thee, O Lord, who hast created me by thy grace. Glory be to thee, O Lord, who hast called me by thy mercy. Glory be to thee, O Lord, who hast constituted me the medium of thy gift; and for all thy benefits towards my weakness be ascribed to thee praise, honour, confession, and adoration, now and evermore.

The deacons approach, and he signs each of them in the forehead, saying,

CHRIST receive thy ministry, Christ make thy face to shine, Christ preserve thy life, Christ renew thy youth.

RESPONSE.—CHRIST receive thy oblation.

Each having returned to his place, and the priest having inclined, he rises, and proclaims,

THE grace of our Lord Jesus Christ, and the love of God, and the communication of the Holy Spirit, be with you all.

The priest, having signed himself, elevates his hand over his head, as in the air, the people performing the same act.

* This has been explained as denoting the re-union of the body and blood of our Saviour after his resurrection. The bread and wine consecrated *separately*, are considered to express the humanity in the state of death; the elements re-united, to symbolize the Redeemer's risen life. I need not say, that neither the rite nor the explication has scripture-warrant.

After a brief exhortation from the deacon, the priest breaks the (symbol of the) body, and says,

Forgive, O Lord, by thy clemency, the sins and transgressions of thy servants, and sanctify our lips by thy grace, that they may give the fruit of praise and thanksgiving to thy Godhead, with all thy saints in thy kingdom.

And make us worthy, O Lord God, that without spot we may ever stand before thee, with pure heart and open face, and with confidence towards thee, mercifully given to us; so will we together call upon thee, saying,

People.—Our Father, &c.

Priest.—Lord God Almighty, who art good and full of mercy, we beseech and supplicate the clemency of thy goodness: lead us not into temptation, but deliver and save us from the evil one and from his hosts; because thine is the kingdom, the power, and the glory, the strength and the empire in heaven and in earth, world + without end.

People.—Amen.

Priest.—Peace be with you.

People.—And with thy spirit.

Priest.—Let the Holy be given to the Holy.

People.—One Holy Father, one Holy Son, one Holy Spirit. Glory to the Father, and to the Son, and to the Holy Ghost, world without end. Amen.

The mysteries are then administered. When the deacon comes to bear the vessel, he says, We pray that peace may be with you.

Priest.—The grace of the Holy Spirit be with thee, and us, and with those who shall receive this.

Deacon, *receiving the vessel.*—Bless, O Lord!

Priest.—The gracious gift of our Lord and Saviour Jesus Christ be mercifully fulfilled in all.

+

Brethren, receive the body of the Son, crieth the church, and drink ye of his cup in the house of his kingdom.

PEOPLE.—Glory be unto him for his unspeakable gift.

DEACON.—PEACE be with you.

PRIEST.—IT is meet, just, and right, O Lord, in all days, times, and hours, to confess, adore, and laud the fearful name of thy majesty; because thou, Lord, by thy grace, hast enabled us who are mortal men, and weak of nature, to sanctify thy name with the heavenly hosts, to partake of the mysteries of thy gift, and to delight ourselves with the sweetness of thy words. Wherefore all glory and thanksgiving to thy most high Godhead be ascribed evermore.

BENEDICTION.

OUR LORD Jesus Christ, whom we serve, whom, in these illustrious, holy, enlivening, and divine mysteries, we feel and honour, make us meet for the bright glory of his kingdom, and for gladness with his holy angels; and give us confidence before him, to stand at last at his right hand. And upon our whole congregation may his compassions and mercies be outpoured, both now and evermore. Amen.

END OF THE NESTORIAN LITURGY.

THERE is another form of benediction, which, as well as a few occasional prayers or collects, we have not inserted.

On reading this Liturgy, it will be sufficiently evident that if the basis of it formed the general plan of the Christian sacramental worship at Edessa and other places in the second century, the formulary itself was not committed to writing till the days when the matutinal light, the *prisca fides*, the true apostolical theology, was over-

shadowed by anti-evangelic doctrine and practice; or that, if sound in its original state, it has since been subjected to many alterations for the worse. The Godhead of the Messiah is set forth, as might be expected, according to the Nestorian idea; and though the great truth of the atonement is enthroned as a master-principle throughout, while a deep sense of the unworthiness and helplessness of the worshipper pervades the entire composition, and both the privilege of forgiveness and the necessity of sanctification are held as revealed and actuating truths; yet the true office of FAITH, as the condition of pardon and acceptance, is not recognised with sufficient gospel clearness. The confidence of the communicant is directed to repose in the fact of receiving the eucharistic elements, as the instrument of justification, rather than in the atoning work of the Redeemer himself. Such appears to be the great and irreparable defect, not only of this, but of too many other Liturgies; while, as it regards those of the Nestorians and Jacobites, the presence of various human devices, less gross indeed than some which have been the bane of the Greek and Occidental churches, contributes to throw over their services a gloom unknown in any age to those who worship the Father, through the Son, according to the simple but sublime prescriptions of his own word. The principles which thus blemish and corrupt these ancient rituals, may tend, indeed, to magnify the functions of an imaginary priesthood; but in that proportion they efface from the rituals themselves the impress of real Christianity.

SYRIAN ECCLESIASTICAL LITERATURE.

The author had purposed, in relation to this subject, merely to append to the present work a translation of the *Mimro* of Ebed Jesu, a bibliographical poem, or catalogue in metre, of many theological works then extant in the Syrian tongue, whether versions from the Greek fathers, or productions of native divines. Finding, however, that the books enumerated by Ebed Jesu were chiefly Nestorian, and serving mainly to illustrate the literature of that particular community, the idea was laid aside, and a more comprehensive inquiry instituted into the names and works of the principal authors of the oriental churches at large, whether Nestorian, Jacobite, or Maronite.

Nothing further has been attempted here than to set down, as far as was practicable in chronologic order, a simple list of authors' names, with the subjects of their principal labours.

By calling into use the information extant on the interesting pages of Photius, the *Bibliothèque* of Du Pin, the ecclesiastical historians, and, above all, the Vatican and Florentine collections of the Assemanni, a man of judgment and leisure could indite biographical notices of many of these writers, and exhibit the general character of their most remarkable works. But ours are not times in which an undertaking like this would meet with adequate attention.

A glance at the achievements of these oriental fathers will suffice to dissipate a too general idea, that the churches of the East have been at all times, as now, immersed in ignorance and superstition. But such was not the case. Destitute of most of the advantages of

modern times, the older Aramæan clergy were an order of men profoundly devoted to the investigation and defence of religious truth, and the advancement of its triumphs among the nations of the earth. And in ages when, in the greater part of Europe, the word of God either was not at all, or was a closed book, to the laity and priesthood alike, the illustrious COMMENTATORS of the Syrians were bringing to the study and explication of it the entire energies of life.

CONSPECTUS OF SYRIAN AUTHORS.

FIRST CLASS.—WRITERS WHOSE TIMES MAY BE DETERMINED.

BARDESANES, A. D. 190: Dialogues against Marcion, and a Treatise on Destiny; the latter extant.

APHRAAT, surnamed the Blessed, flourished about A. D. 320: Homilies.

JACOB, ST., bishop of Nisebis, A. D. 325: no genuine works now extant.

MILLES, bishop of Susa and martyr, an. 330: Epistles and Orations.

SYMEON, or SHIMON, BAR SABOC, S., Catholicos of Seleucia, and martyr, an. 333: Hymns and Epistles.

EPHREM, ST., deacon of Edessa, solitary, and doctor of the church: died about an. 378. The entire works of Ephrem comprised Commentaries on the whole Bible, controversial treatises, a book on the Holy Spirit, an immense number of moral and spiritual discourses, and Hymns for public worship. The chief portions of his writings which have come down to us, have been edited at Rome in Syriac by Steph.Evod.Assemanni; by Vossius, in Latin, at Antwerp; and in Greek at the University-press at Oxford. Besides, there are yet a number of manuscripts of his in the Vatican, consisting of sermons in Arabic, Egyptian, and Syriac, and some hymns in the latter language.

[Some have attributed the invention of the Syrian heptasyllabic verse to Ephrem, the hexasyllabic to Narses, the pentasyllabic to Balæus, and to Jacob of Sarug the tetrasyllable,—*ter repetitur*. But, long before those authors, there were poems in Syriac in most of those measures by Harmonius.]

GREGORY, abbot of a monastery in Palestine, towards the end of the fourth century: Homilies and Epistles.

MARUTHA, bishop of Tagrit, same date: A Liturgy, Commentaries on the Gospel, a Martyrology, and a translation of the Canons of Nice.

PAULONA, a disciple of Ephrem: Hymns and theological Disputations.

GREGORY, abbot in Cyprus, an. 390: Epistles.

MARUTHA, bishop of Maiphercata, in Mesopotamia, an. 400: History of the Council of Nice, a Martyrology, and Hymns.

ABSAMIA, presbyter of Edessa, an. 400: Hymns.

ISAAC, archbishop of Seleucia and Ctesiphon, ob. 411: Canons.

ISAAC, a disciple of Ephrem: The Life of his Master.

BALÆUS SYRUS, contemporary with the last: Hymns.

RABULA, bishop of Edessa, 412: Epistles and Canons.

ZENOBIUS, a disciple of Ephrem: A work against Marcion.

ACACIUS, or AKAK, bishop of Amida, 420: Epistles.

MARI, a Persian, about 425: Commentary on Daniel, Remarks on the Epistles of Acacius, and a Tract against certain Magicians of Nisebis.

ACHÆUS, archbishop of Seleucia, ob. 420: A Martyrology.

ANDREW, bishop of Samosata, 429: Expositions, and a work against Cyril of Alexandria.

DODJESHU, patriarch, 430: Commentaries, in three volumes, on the Prophet Daniel, the Kings, and Sirach.

IBA, or IHIBA, bishop of Edessa, 435: A celebrated Epistle.

[Either this or another Iba wrote an Exposition of the Proverbs, Hymns, and Disputations.]

MAANES, a Persian, student of Edessa, and archbishop of Seleucia, about the middle of the fifth century:

Translated some of the works of Theodore of Mopsuestia into Syriac.

ALEXANDER, a bishop of Hierapolis, an. 431 : a book against Julianus.

NARSES, doctor of Edessa, 435: Surnamed, for the value and elegance of his writings, "the Harp of the Spirit:" Commentaries on the Old Testament, three hundred and sixty Orations, a Liturgy, a Treatise on the Sacrament of Baptism, another on Evil Morals, various interpretations, paracletic Sermons, and Hymns.

KUMI and PROBA, doctors of Edessa in the time of Iba, translated the Commentaries of Theodore of Mopsuestia, and the writings of Aristotle, into Syriac. N.

XYSTUS, bishop in the fifth century: Ascetical Tracts, and a Liturgy.

ABO YAZIDAD, one of the historians of the school of Edessa, 435.

NONNUS, bishop of Edessa, 449: A Synodical Epistle to the emperor Leo.

JACOB, deacon of Edessa under Nonnus: A Life of St. Pelagius of Antioch.

BARSUMA, presbyter and archimandrite, A. D. 435: Epistles. N.

PROCLUS, bishop of Cyzicus, ob. 446: He had been lector to St. Chrysostom at Constantinople: Two books on the Eucharist.

BARADATUS, anchorite, middle of the fifth century: An Epistle among the circular letters of the Council of Chalcedon.

SIMEON, surnamed the Stylite, 450: Epistles to the Emperors Theodosius and Leo; two for the council of Chalcedon, and one to Basil, bishop of Antioch. Simeon wrote in Syriac.

JACOB, S., bishop of Serug, [Batne Sarug, in Mesopotamia,] latter half of the fifth century: Two hundred

and thirty-one metrical Orations, a Liturgy, a Ritual for Baptism, a Treatise on the Trinity and the Incarnation, Parænetic and other Epistles, and several Homilies.

[There are seven offices for baptism among the Syrians, bearing the several names of,—1. The apostles, in use among the Nestorians; 2. St. James the apostle; 3. Severus, or Soarios, of Antioch; 4. Philoxenus of Mabug (the latter three belong to the Jacobites); 5. Basil the Great; 6. James of Sarug; 7. James of Edessa: these, together with that of James the apostle, belong to the Maronites.]

John, bishop of Tela, an. 512: Canons.

Marhas, bishop of Amida, 520, Monophysite: Commentary on the Gospels, of which the prologue only is extant.

Simeon, bishop of Betharsama, a Persian, 525: A Liturgy. An Epistle against Nestorianism, [in which he says, that the first Nestorians were those Jews who said to our Lord, "Thou blasphemest, because thou, being a man, makest thyself God,"] and an Epistle to Simeon, abbot of Gabula, describing certain martyrdoms.

Ebed Meshicha, native of Hirta, flourished 540, is mentioned by Ebed Jesu as the author of a book of great erudition.

Moses, of Charcha, 540: a work of Morals [*Deshapheruth Dubree*].

Zakariah, bishop of Meletina, in Armenia Minor, 540, surnamed Malela, or the Orator: An Ecclesiastical History. Extant.

John Saba, a monk, native of Nineveh, about 550: Thirty Sermons, forty-eight Epistles.

Abraham, of Beth Raban: Commentary on the Old Testament.

Jacob Baradæus, the celebrated Monophysite leader, 541: A Liturgy.

SERGIUS, doctor of the school of Adiabena, 550: Commentaries on Jeremiah, Ezekiel, and Daniel.

MOSEL of Aghel in Mesopotamia, 550: Translated some of the works of Cyril of Alexandria into Syriac.

KAJURA, a disciple of Maraba, 550: Expositions of Scripture.

ISAAC of Nineveh, towards the end of the sixth century: Four books of Sermons, extant in the Vatican.

THOMAS of Charchel, bishop of Germanica, or Marhas, in Syria, ob. 533: A Liturgy; THE PHILOXENIAN VERSION of the New Testament; (see *Horæ Aramaicæ*, p. 32;) and Translations of the Liturgies of Gregory, Basil, Dionysius, and Chrysostom.

DANIEL, bishop of Rishana, 550: Homilies against the Marcionites and Manichees.

BABÆUS, or BABI, surnamed the Great, archimandrite of Nisebis, 563, a voluminous writer: On the Incarnation (ܥܠ ܚܕܝܘܬܐ "the Oneness or Adunation"); an exposition of the ascetical treatise of Evagrius of Pontus; a History of the Diodorites, or Nestorians, so called from Diodorus of Tarsus, one of the masters of Nestorius; Hymns for worship through the circle of the year; an exposition of the sacred text; monastic rules; an Epistle to Joseph, doctor of Edessa; and a biography of certain monks.

DODJESU, a disciple of Abraham, and abbot of Mount Isla, near Nisebin: A book of monastic discipline, and an exposition of the paradise of the Westerns; (*Paradisus seu Hortus Monachorum*;) a compendium of the lives and sayings of certain Egyptian monks, in four parts, the first three compiled by Palladius, a monk, about 388, and the fourth part by Jerome.

John of Dalaida, monk, about 560, N.: monastic writings.

HANNA, native of Persia, and rector of the school of

Nisebin in 570: Commentaries on Genesis, Job, Psalms, Proverbs, Ecclesiastes, Canticles, the Twelve Prophets, the Gospel of St. Mark, and the Epistles of St. Paul; an exposition of the Nicene Creed, and of the sacraments, with occasional pieces on the festivals of the church.

MARABA, patriarch, N., and martyr, about 570: a commentary on the Old Testament.

PETER the Younger, patriarch of Antioch in 578: A Liturgy; a book against Damianus; the doctrine of Damianus on the Trinity; see *ante*, Art. Jacobites.

BUD, *periodevta** under Ezekiel, patriarch in 570: Orations on the Nicene Creed, and against the Marcionites and Manichees; also a work called *Aleph Mighin*, or, as Assemann suggests, *Aleph Millen*, "A Thousand Words," probably a collection of sentences; and an explanation of the fables of Baidba, or Bidpai.

JOSEPH, patriarch, N., ob. 567: Epistles; and a serial of the bishops of Seleucia.

PAULUS, 570: an introduction to the Dialectics.

EZEKIEL, patriarch, N., 580: Synodic Canons.

ABRAHAM BAR KARDOCHE, N., doctor of Nisebis, 570: Homilies, orations, and paracletic sermons.

BARDUKSIN, founder of the monastery of Barkosra, at Mosul, 570: three books against astrology and heresy, N.

JOHN, bishop of Asia †: an ecclesiastical history.

JOB, a monk, 580, N: ascetical writings and sermons.

JOSEPH, surnamed the Seer, rector of the school of Nisebis, 580, N., wrote an immense number of works, among which were: An exposition of the Vision of Ezekiel; a book called "Theory and Practice;" a trea-

* See church-offices, *ante*, pages 103, 104.

† This general title is thought to indicate his having the superintendency of the Jacobites located in Asia Minor, Caria, Lydia, and Phrygia.

sury of solutions of difficult questions; an account of a great pestilence, and of the persecution under Chosroes; and an exposition of the chapters of Evagrius.

Gregory, bishop of Tagrit, 580: a treatise on the incarnation; and an epistle to the monks of Nineveh.

Meshicha Zaka, ("Christ has conquered,") monk of Mount Izla, 590, N.: an ecclesiastical history.

Marjahab, ("the Lord gave,") monk, 590, N.: an epistle.

Thomas of Edessa, disciple of Maraba, N.: sermons, disputations, a treatise against astrology, and occasional tracts.

Sergius of Rhesina, sixth century: translation of the Categories of Aristotle.

Bautha, monk, 595: two poems, extant in the Vatican. *(Cod. Amidensi, 8.)*

Paul of Nisebis, disciple of Maraba: commentary, disputation, and epistles.

Sabarjesu, ("Jesus the hope,") patriarch, 596: ecclesiastical history, fragments, extant, N.

Gabriel of Aria, or Chorasan, 596, N.: commentaries on select parts of scripture.

Gabriel of Taurata, monk, N., 596: a sermon, a martyrology.

Abraham of Nephtar, beginning of seventh century, N.: eight sermons, extant in the Vatican.

Jesujabus, ("Jesus gave,") bishop of Arzunitha, 600, N.: twenty-two questions on the sacraments, synodical canons, epistles, and disputations.

Babi of Maare near Nisebis, 600, N.: a book of precepts, a Turcico-Syriac vocabulary, *(Turcarum nomine Scythas orientales intelligunt Syri Nestoriani.*—Assem.,*)* and a treatise called *Genath Busomee*, or the "Garden of Delights."

Sergius, monk, N., 600: A Memorial of certain

humble Christians, with the title of "the Subverter of the Mighty."

Sahadas, ("the Witness,") bishop of Garmæa in 628, N.: orations.

Jesujabus of Gadala, bishop of Balada, 629, N.: commentary on the Psalms and Epistles, with various orations and narratives.

Cyriac, bishop of Amida, ob. 623: canons.

Phocas of Edessa, seventh century: commentary on the (so called) works of Dionysius the Areopagite.

John of Hormisda, born 630, founder of a monastery at Nineveh, N.: orations.

Jesuphanah, ("Jesus answered her,") of Catara, 630, N.: Parænetic homilies, a book of mental philosophy, *(Da-philosuphia da-ruch,)* expositions, epistles, funeral orations, and acrostic elegies.

Cyriac, bishop of Nisebis, 630, N.: on the Nicene Creed and the sacraments, a commentary on the Epistles of St. Paul, and occasional pieces.

Constantius, bishop of Harran, 630: exposition of the doctrine of Nice and Chalcedon.

Leo, bishop of Harran, 640: an Epistle to Elias, a Monophysite bishop on that doctrine.

Annajesu, ("the Grace of Jesus,") of Mount Izla, 645, N.: a work called "The Variety and Distinction of Readings," which Thomas of Marag, in his Monastic History, says, was an explanation of difficult words in the fathers; but Asseman thinks it was more probably an exposition of peculiar readings in the Gospels.

John, bishop of Bassora, 650: a liturgy.

John Saba of Garmæa, monk, N. 650: chapters or heads of science; (common places;) an institution for learners; a short chronicle; and a history of Mar Kudohvi, an Assyrian monk.

Sabarjesu, 650: polemics, and monastical biography.

Jacob, or James, of Edessa, bishop, 651, surnamed "the Interpreter" on two accounts: 1. He illustrated the holy scriptures; and, 2. Translated several valuable works from Greek into Syriac. Among these were some of the writings of Basil, Athanasius, Nazianzen, Nyssen, and Chrysostom, with some books of Aristotle. He was also the author of a grammar of the Syriac language, which he greatly contributed to improve. The writings of James of Edessa now extant, are, 1. A Chronicon; 2. A Liturgy *(Renaudot)*; 3. An Office for Baptism; 4. Ecclesiastical Canons; 5. A Grammar; 6. Various Epistles; 7. A Treatise on Things Mystical; 8. Hymns; 9. Commentaries on the Pentateuch, Job, Joshua, and Judges; 10. Scholia on many parts of the Old Testament, and on the Gospels of Luke and John; 11. The Dialectics of Aristotle; 12. On the Isagoge of Porphyry; and, 13. The Homilies of Severus, patriarch of Antioch, rendered into Syriac. In the King's Library at Paris, there is a MS. of Jacob of Edessa, in the handwriting of Gabriel Sionita, on the work of the six days. In the first discourse he treats of creatures purely intellectual; in the second, on the creation of the heavenly bodies and the four elements; in the third, of the earth, ocean, and most celebrated mountains and rivers.

Jesujabus of Adiabena, patriarch, N. 655: a work entitled ܕܗܘܦܟ ܚܘܫܒܐ *Da-huphok chusobee,* "On the conversion or change of opinions," probably on the controversy respecting the person of Christ; an exhortation to certain disciples; a Ritual.

Daniel bar Mariam, 655: An ecclesiastical history.

George, 660, patriarch, N.: Sermons, Prayers, Canons.

Shubcholmorun* of Beth Seluk, 661, N.: an ascetical work, Epistles.

* *Shubcho,* "the glory," *Lemaran,* "of our Lord."

BARCHADBESHABO* of Beth Arbaja, near Nisebin, 660: A Thesaurus in three parts; Theological Disputations; an ecclesiastical history; a Commentary on the Psalms and on St. Mark.

ABRAHAM, monk of Beth Chola, 670, N.; a disputation.

SOLOMON BAR GARAPH, 689, monk: a monastic history.

JOHN, bishop of Hirta, 690, N.: a book of exhortations, a Directory, and two hundred and eighty Epistles.

JOHN DILUMOIA, monk, 690: Eight Orations.

ISAAC of Nineveh, bishop, end of seventh century: seven books on spiritual discipline; the Sacred Mysteries; Judicial Decisions; On *(Mapharnosnutho)* Polity or Government.

NATHANAEL, monk of Bethaven, 690, N.: An Exposition of the Psalms; a Disputation against the Manichees and other heretics.

SIMON TAIBUTHO, ("the benefactor,") 690: Monastic Discipline, and a work on medicine.

GEORGE, monk of Bethaven, 690, N.: A Treatise on Obedience.

ANNAJESU, surnamed *Chagira,* or "the Lame," N. patriarch, 699: Interpretations, Epistles, Paracletic Sermons, Church Documents, a Biography, and an Explanation of the Analytics.

JESUDENACH, ("Jesu has risen,") bishop of Kostra, 700, N.: three volumes of Ecclesiastical History; a book on Logic; Paracletic Sermons and Interpretations; Metrical Homilies; a collection of monkish Biography.

ELIAS, patriarch, J., beginning of eighth century: A Defence of the Doctrine of the Monophysites, extant.

DANIEL, bishop of Salach, in Mesopotamia, 700: An Exposition of the Psalms, extant.

* "The son of a sabbath." So the Greeks have *Cyriacus,* and the Latins, *Dominic.*

JACOB, bishop of Edessa, 710, N.: Annals.

JOHN MARO, patriarch of Antioch, 700: A Liturgy; a Treatise on the Faith of the Church, another against the Monophysites, a third against the Nestorians; an Epistle on the Trisagion; a Treatise *(metul Kohunotha)* on the Priesthood; a Commentary on the Liturgy of St. James.

BABI BAR NISIBONE, 720, N.: Orations, Epistles, Hymns, Pieces of Church History, Exhortations, Moral Institutes.

GABRIEL RAKODA, bishop of Garmæa, 720: a poem.

ABRAHAM, a native of Bethsaida, 720: a book of Exhortations, a Disputation against the Jews, Orations on Penitence, Epistles, and a work entitled *Da-urcho Melcho*, or "the Royal Way."

PAULOS, bishop of Anbara, or Pheroz-Sapor, in 740, N.: Epistles, Sermons, Expositions, and a Disputation.

JACOB, bishop of Chalatia, in Armenia, 740, N.: A Commentary on the Proverbs, Hymns, and a Treatise on the Faith of the Church.

IHIBA, ("the Gift,") 740, N.: An Explanation of the Psalms; Sermons; a Treatise on Ecclesiastical Laws; and Commentaries on some of the writings of Gregory Nazianzen, and on the Dialectics of Aristotle.

SHALITA, ("the Ruler,") bishop of Rashana, 740, N.: Interpretations, Paracletical Sermons, Prayers, Occasional Pieces; and Hymns for the close of divine service.

BAR SOHEDA, bishop of Karka, 735: An Ecclesiastical History, and a Treatise against the followers of Zaradost, or Zoroaster.

ABA BAR BRIKSEBIONEH, ("His will be blessed,") Nestorian patriarch in 742: A Treatise *D'astratigœ*, which Abr. Ecchellensis translates, *De Magistratibus*; but Assemanni, perhaps more correctly, *De Militiœ Ducibus seu Prœfectis Rei bellicœ.* He was the author, also, of cer-

tain expositions and interpretations, "*varia refertis eruditione.*"

David of Beth Raban, bishop, eighth century: A poem on Astronomy. See Assemanni *Biblioth. Orient.* ii. 419.

Shaodosth, or Shadosth, bishop of Tirhan, 747, N.: A Synodical Oration, Epistles, Canons, Sermons, and Interpretations.

Surin, patriarch N. in 754: a refutation of heretical opinions; a work on (the structure of) the Greek language, with demonstrations or examples.

Simeon bar Tabache, 754, N.: ecclesiastical history.

Cyprian, bishop of Nisebin, 767: an exposition of the theology of Gregory the Great, and a ritual for ordination.

Solomon, bishop of Hadatha, 765, N.: historical pieces, and on the monastic institute.

Gregory of Shushtré, in Persia, 770, N.: a work against heresy; demonstrations of nature; paracletic sermons, with interpretations; pieces on church history and economy.

Theophilus, native of Edessa, 770, Maronite: an astronomer. He is considered as the inventor of the modern Syriac vowel points, and is said to have translated the Iliad into his native tongue.

Annajesu II., patriarch N. in 774: epistles; paracletic sermons; five volumes of expository homilies, and several orations and questions.

Timotheus, Nestorian patriarch in 778: a treatise on the stars; a disputation with the khalif Mohadia; ecclesiastical judgments; about two hundred epistles; common places, and a history.

Ephrem, bishop of Grandisapor, in Elam, cir. 778: on the history of the faith, and an ordinal.

Babi, bishop of Rivardshir, in Persia, 778, N.: solutions of various questions.

BEHJESU,* monk of Kamula, 778: monastic discipline.

SALIBA, presbyter of Mesopotamia, 781: three poems on penitence, and another on the Greek Doctors, extant.

SHEMUN, native of Cardlibad, and founder of a monastery, ob. 790, N.: orations and interpretations.

CYRIAC, patriarch J., 790: synodic epistles, extant in an Arabic version; canons; a Liturgy.

CHABIB, a Nestorian monk, 800: two works on the monastic life; poems and hymns.

SIMON, bishop of Charca, 800, N.: annals.

JESHUBOCHT, metropolitan of Persia, 800, N.: besides a collection of ecclesiastical decisions, he wrote a treatise *(d'al hono kul)* on the universe; and another on the signs of the air, or meteorology.

PHILOXENUS, bishop of Bagdad, beginning of ninth century: a liturgy, extant; also a treatise on ecclesiastical offices, not extant.

ABUNUCH, a disciple of Abraham the Lame, cir. 810, N.: a refutation of the Koran; a disputation against various heresies.

JESU BAR NUN, Nestorian patriarch, a native of Bethabara, a village between Nineveh and Mosul, an auditor of Abraham the Lame: he succeeded his fellow-disciple Timothy in the patriarchate in 820. He wrote, 1. A work with the title of "Theology;" 2. Questions on the whole of the sacred text, in two parts; 3. Judicial decisions; 4. Consolations, or paracletic sermons; 5. On the distinction of offices; 6. Interpretations and hymns.

SABARJESU, patriarch N. in 834: scholastic constitutions.

JOHN, bishop of Dara, near Nisebin, 840: wrote, 1. Four books on the resurrection of the body, extant; 2.

* Contraction of *Brichjesu*, "Blessed be Jesus."

Two books on the celestial and ecclesiastical hierarchies; 3. Four books on the priesthood; 4. A Liturgy.

MICHAEL, probably bishop of Huliza, about 852; three volumes of questions on the text of scripture.

THEODOSIUS, patriarch J. 852: epistles.

JESUDADUS, bishop of Hadatha, N. 852: an elucidation of the New Testament, and a manual on church service.

DIONYSIUS II., patriarch, 853: synodic epistles.

JOHN MOSES, native of Chusa, 854: translations of the works of Aristotle and Galen.

ISRAEL, bishop of Cascar, 860: on the foundations of the faith.

SAPORES SAHELI, 864: a medical pharmacopœia,—a book of compound medicaments in twenty-two chapters.

ABZUD ESKULOIA, rector of the school of Bagdad, 870: demonstrations of various subjects arranged in the order of the alphabet.—Query, an encyclopædia?

GABRIEL, of Bassora, bishop in 884: synodical canons and questions.

JESU BAR ALI, a physician, 885: a Syriac and Arabic Lexicon, copies extant in the Vatican and Medicæan libraries.

ENOSH, bishop of Pheroz Sapor, or Ambara, 890: paracletic and other orations.

MOSES BAR CEPHA, bishop of Mosul, end of ninth century: 1. On the work of the six days; 2. A commentary on the Paradise (translated by Masius in 1569); 3. An exposition of the Old and New Testaments; 4. A Liturgy (Renaudot); 5. Tracts on the Liturgy, the soul, on various sects, and the mysteries contained in the tonsure of monks; 6. Homilies on the principal solemnities in the year.

THEODORE BARKUNI, bishop of Lasciuma, 893, N.: scholastic instructions; funereal and ascetical sermons.

ELIJAH, metropolitan of Damascus, 893: a Nomocanon, in two parts;—part 1. Lives of the apostles and disciples, the apostolical canons, a catalogue of heresies; part 2. Ecclesiastical canons and other church tracts. A treatise on agreement in faith, extant: this is an attempt, accomplished in a Christian and laudable spirit, to harmonize the great theological parties of those times, by showing in how few respects they *really* differed, and in how many they were in concord.

JOHN of Nineveh, bishop of Mosul, in 893: a volume of disputations.

EB'N CANDA, 893, N.: a confession of faith, and disputations.

ANNAJESU, bishop of Hirta, 900, N.: questions on the text of Scripture, and a Syriac vocabulary.

BASIL, patriarch J. in 900: synodic epistles.

JOSEPH SAHER, presbyter, 907: a medical writer.

JOHN BAR ABGORA, patriarch N. in 900: canons; church questions and decisions.

ELIJAH of Anbara, bishop, 920, N.: poems; funereal orations; expositions and epistles.

DIONYSIUS III., patriarch J. in 933: synodic epistles, extant.

MATTHEW JONAH, 930: translations from Aristotle.

EBED JESU,* monk, 940: interpretations; funereal sermons; common places; allegories.

CYRIAC, 950: polemical writings, and a poem on the Maccabees.

GABRIEL, bishop of Shabochost, in Persia, 960, N.: expositions, instructions, and disputations.

EBEDJESU BAR AKREE, patriarch N. in 963: interpretations and occasional pieces.

BAR BAHLUL, cir. 963, N.: a lexicon, Syriac and Arabic. A copy of this work once belonged to Thomas

* "Servant of Jesus."

Erpenius, and was afterwards deposited in the University library at Cambridge: there is another copy in the Medicæan library at Florence. The greater part of it is incorporated in Castel's "Heptaglot Lexicon."

EMANUEL, *malphona*, or doctor of the school of Mar Gabriel, at Mosul, N. 963: a poem on the work of the six days; instructions; commentaries.

EBEDJESU SHIARI, 963: several poems.

JOHN, patriarch J. 969: synodic epistles, and a disputation.

ATHANASIUS VI., patriarch J. 976: synodic epistles.

ELIAS, bishop of Cascar, 987, N.: benedictions;* orations; tracts; on the use of the Psalms, and on the sacraments.

ABUSAHELUS, 988: a work on medicine.

JOHN SABA, bishop, 990: a liturgy, not extant.

ABRAHAM, *mitreen*, or metropolitan, of Bassora, 990, N.: epistles and expositions.

JOB of Katara, 990, N: a commentary on the Pentateuch, Judges, the Prophets, and the New Testament.

ABULPHARAGIUS, Abdella, Ebn Tib, or Benattibo, monk and presbyter, N. beginning of eleventh century: a commentary on the Old and New Testaments; a paradise, or collection of questions on various parts of scripture; an exposition of St. Matthew; a collection of canons; treatises,—polemical, ecclesiastical, and practical,—on penitence, heirship, on "the Mother of God," on the Holy Trinity; commentaries upon Aristotle.

JOHN ABDON, patriarch, 1012: a synodical epistle.

ELIJAH, patriarch N. in 1028: judicial decisions; ecclesiastical questions; a grammar.

DIONYSIUS V., patriarch J. 1035: a synodical epistle.

* In the Chaldee ritual [see *Biblioth. Orient.* ii. p. 583] there are various forms of benediction on the months, vines, children, the infirm, &c.

Elijah Bar Shinoia, bishop of Edessa, 1049, N.: annals; orations; a grammar; ecclesiastical decisions; epistles.

John Bar Susan, patriarch J. 1060: a Liturgy, extant in ms., and in the *Missale Chald.*;* and a treatise on the salt and oil used by the Jacobites in the eucharistic bread.

John XI., patriarch J. 1078: three synodic epistles.

John Bar Karnis, bishop of Themanan, 1100: a grammar.

Machicha, patriarch N. in 1092: a discourse, an epistle, and a commonitory, all on the Nestorian controversy.

Bar Kainiee, bishop of Mosul, 1111: orations in metre for the afflicted.

Hebatolla ebn Talmid, about 1112: a physician and poet.

Sabarjesu, bishop of Cascar, 1134: a Syriac prayer. (Assem. *B. O.* i., 581.)

John, bishop of Marda, 1125: a Liturgy.

John, patriarch M. 1151: a Liturgy, extant in ms., in the library at Kanubin, Mount Lebanon.

Elijah III., patriarch N. 1176: interpretations, epistles, prayers.

Dionysius Bar-Salib, bishop of Amida, end of twelfth century: 1. A commentary on the scriptures, of which that on the four Gospels is extant; 2. Theology; a work on the incarnation and the sacraments, not extant; 3. Against certain heresies, not extant; 4. An oration and tracts, on ordination, chrism, and confession, extant.

Michæl, bishop of Amida, 1180: a confession of faith; (Assem. iii. 558;) a disputation between a heretic and a Christian.

* Fol. ܟܠܡ

JOHN, patriarch J. 1208 : a Liturgy.

JESUJAHAB BAR MALKUN, bishop of Nisebin, 1222, N.: grammatical inquiries, orations, epistles, and hymns.

JACOB, bishop of Tagrit, 1230: a Theologicon, entitled *Kothobo dasimutho*, or "The Book of Treasures," extant.

JOHN BAR ZUHBI, monk and presbyter, beginning of thirteenth century, N.: a treatise on grammar, metrical orations.

JOHN BAR MAADAN, J. *maphrian*, or primate of the East, 1249, and patriarch in 1252: a Liturgy; a poem on the soul, its excellence and depravation, extant; and certain homilies in Arabic, written in the Syrian letter, extant.

DANIEL, presbyter, 1250: a nomocanon.

SOLOMON, bishop of Bassora, 1222: an ethical work; a treatise on the figure of the heaven and earth; three prayers.

GREGORY, son of Aaron, a Jewish physician, and thence called BAR-HEBRÆUS, and surnamed ABULPHARAGIUS, *maphrian*, or Jacobite primate of the East, was born at Malatia, in 1226, and died in 1286. He wrote, 1. A symbol of the Christian faith. 2. A Liturgy, and an abridgment of that of St. James. 3. *Autsar Rozee*, "A Treasury of Mysteries," extant. 4. *Menorath-Kudshee*, "The Lamp of the Saints;" a body of theology extant in Arabic, written in the Syrian character. 5. *Kothobo dazelgee*, "The Book of Rays;" a compendium of theology, extant. 6. *Kothobo da-hudoyee*, "The Book of Directions;" an epitome of ecclesiastical and civil law. 7. *Kothobo da-duboree*, "The Book of Morals;" a compendium of ethics, chiefly deduced from the fathers and ascetical writers. 8. *Kothobo da-tunoyee maphregonee*, "The Book of pleasant Narratives;" a collection of anecdotes, stories, and sentiments, from Persian, Indian,

Hebrew, Mahometan, and Christian writers, in twenty chapters; extant. 9. A Lunarium, or calendar. 10. A Syriac Grammar; title, *Kothobo da-tsemchee*, "The Book of Splendours," (or, as the word may be taken, "of Germs,") in four parts,—of the noun, the verb, the particles, and the participles; extant. 11. A short Grammar in metre, extant. 12. Various poems, extant. 13. A Chronicon, in Arabic: this has been rendered into Latin by Pococke. 14. A Syriac Chronicle: (1.) From Adam to Nabuchodonosor; (2.) A chronicle of the Hebrew high priests, and of the Christian patriarchs of Antioch; (3.) A chronicle of the primates and patriarchs of the East, both orthodox and Nestorian; extant.

Bar Hebræus was one of the brightest ornaments of the oriental church. In the language of Gibbon, he was "truly eminent both in his life and death. In his life he was an elegant writer of the Syriac and Arabic tongues, a poet, physician, and historian, a subtle philosopher, and a moderate divine. In his death, his funeral was attended by his rival the Nestorian patriarch, with a train of Greeks and Armenians, who forgot their disputes, and mingled their tears over the grave of an enemy." *

* "Decline," &c., chap. 47. A similar instance has recently occurred at the funeral of the Greek patriarch of Egypt, at Cairo. "Then," says an eye-witness, "came the most remarkable part of the procession: the patriarchs, bishops, and dignified ecclesiastics belonging to the orthodox and heterodox churches of this city, with their array of priests and monks, each carrying a cross or some other emblem."

It may be interesting to the Syriac biblical student just to note that M. Tullberg of Upsal has edited two specimens of the expository labours of Bar Hebræus, as follow:—

Gregorii bar Hebræi *in Psalmos Scholiorum Specimen*, ed. O. F. Tullberg, Upsalæ, 1842. Twenty-seven pages.

Greg. bar Hebræi *in Jesiam Scholia*, ed. O. F. Tullberg, Upsalæ, 1842. Fifty-eight pages.

DENHA, patriarch, 1270, N.: A Confession of Faith.

GABRIEL, metropolitan of Mosul, 1282: Poems on the Creation, the Incarnation, and the Preaching of the Apostles.

DIOSCORUS, bishop of Gozarta, 1285: A Liturgy, extant.

IGNATIUS, patriarch J. 1293: A Liturgy, extant. The personal name of this prelate was Joseph bar Valub.

SIMEON, presbyter and monk, thirteenth century: A Treatise on Baptism and the Eucharist.

CHAMISIUS BAR KARDACHI: a Nestorian hymnographer at the end of the thirteenth century.

TIMOTHY II. patriarch N. in 1317: canons, a treatise on the Sacraments.

EBED JESU, metropolitan of Soba, ob. 1318, N.: 1. A commentary on the Old and New Testaments; 2. A Book on the Incarnation; 3. Poems, entitled, "The Paradise of Eden;" 4. A manual of synodic Canons; 5. *Margonitho*, or, "A treatise on the Truth of Religion;" 6. The Arcana of the Greek Philosophy; 7. A scholastic Refutation of several Heresies; 8. A collection of ecclesiastical Decisions; 9. Twelve Orations; 10. Various Expositions, paracletic Sermons, and Homilies; 11. An Explanation of the Epistle of Aristotle to Alexander; 12. Epistles; 13. A metrical Catalogue of the canonical Books of Scripture, and of the principal Nestorian Authors; 14. A Solution of various difficult Questions, Enigmas, and Parables.

AMRUS BAR MATTHAI, about 1340: the reputed author of a work called "Magdal, or the Tower," a system of ecclesiastical polity.

IGNATIUS BEHENAM, patriarch, J., 1412: a Liturgy and Poems, not extant.

GEORGE VARDA, 1538: Hymns.

John Ananias Xenajas, patriarch, 1484: a Liturgy, extant.

Ebdoca, 1488: a Syriac Grammar; *Biblioth. Royale*, Paris, No. 169.

Noah, patriarch, 1494: Poems.

Thomas Jaballaha, Jacob, and Denha, bishops of the Syrian Christians in Malabar, 1504: an Epistle to Elijah, Nestorian patriarch, respecting the transactions of the Portuguese Romanists in that country. See the Epistle in Assem. *Bib. Orient.* iii. 590.

Elijah, patriarch, 1584: a Confession of Faith.

Moses, a presbyter of Mardeen, in Mesopotamia, was sent to Rome in 1552, from Ignatius, patriarch of the Jacobites, on a legation to pope Julius III.: he may be said to have been one of the editors of the Peschito. (See *Horæ Aramaicæ*, p. 77.) He wrote, 1. A Profession of Faith, which was translated into Latin by Masius, who published also, under the name of Moses of Mardeen, 2. A theological Contemplation on the Holy Trinity; chiefly compiled from various Syrian divines.

John Sulaka, patriarch in 1553: a Confession, edited by Masius in Syriac and Latin, 1569.

Ebedjesu, patriarch, 1554: four Poems, and a Confession.

Moses, patriarch of the Maronites, 1567: four Epistles.

Elija, patriarch of Babylon: a Confession addressed to Paul V.; Epistles to the same.

Adam, archimandrite,* and in 1615 bishop of Amida: at first a Nestorian, but subsequently submitted to Rome: Three Discourses, one written in the former part of his

* A monastery was sometimes called *Mandra*, that is, "a fold;" hence the title of *Archimandrita*, "the chief father or governor of a monastery."

life in the defence of Nestorianism; the two latter against it.

Elijah, patriarch, 1615: an Epistle.

Simeon, bishop of Amida, 1616: Hymns.

Gabriel Hesna, 1616: Hymns.

Gabriel, a Chaldee archbishop, 1616: Two eulogistic Poems addressed to Paul V.

John Baslukita, M.: a Poem on Man, composed at Rome, in 1627.

George Amira, M., studied at Rome, and was elected Maronite patriarch in 1633: a Syriac Grammar, (in Latin,) with prolegomena on the antiquity, dignity, excellence, and utility of the language.

Isaac, bishop of Sciadra, 1629, educated at Rome: 1. A Syriac Grammar in that language; 2. A metrical Eulogy on Urban VIII.

Joseph Acuriensis, patriarch, M., ob. 1647: a Syriac Grammar, printed at Rome in 1645.

Thomas, bishop of Marga, 1663: a monastic History.

Joseph II., patriarch, ob. 1714: a Work on the Nestorian Controversy on the person of Christ.

SECOND CLASS.—AUTHORS OF UNCERTAIN DATES.

Chunan, or John bar Isaac: a treatise on the fear of God; a Syriac Grammar and a small Lexicon.

Elisha, Commentaries on Job, and the Epistles to the Corinthians, Galatians, Ephesians, and Philippians; Orations and Prayers.

John bar Phinyokee, monk, N.: seven volumes, comprising treatises on Grammar; against certain heretical Sects; on the seven eyes of the Lord; and a non-extant tract on Bonds, *(D'Aseree,)* but in what sense is uncertain.

Mochimus, presbyter: against Eutyches.

Aitken, monk of Mount Izla, N.: a Disputation;

Epistles; a treatise on Discipline; an Ecclesiastical History; and a Life of the abbot Joseph.

ELISHA BAR SAPHANIN, monk of Mount Izla, N.: a Commentary on the Psalms; Sentences; Enigmas.

ABRAHAM KATINA, N.: Sentences; Questions.

DOMNIUS: Orations.

SUSI: A Book of Thanksgivings.

ARA: A work against Magic; another against Bardesanes; and a third against Pacorus or Pacor.

ZAKI of Sura: A Cosmogony.

JOHN ESTUNOIA, or the Stylite: A Syriac Grammar.

JESU BAR ALI: A Lexicon.

GABRIEL (under Haroun Alraschid): A Lexicon.

JOHN BAR KALDON, monk of Beth Sajare, N.: Polemic and ascetical Treatises, and a collection of moral Epigrams, with the title of "The Beauty of Beauties," extant in the Vatican.

GEORGE, bishop of Nisebin: A theological Poem, preserved in the history of Thomas of Marga, lib. ii. cap. 12.

BARITA, monk: A Monastic History.

ABRAHAM: Church-Constitutions.

SABARJESU, presbyter of Mosul: A Poem on Fasting, and a Disputation between a Christian and a Jew.

MADUSUS, physician: A Poem on the Epiphany of the Messiah.

JOHN BAR APHTONIUS, abbot of St. Thoma of Seleucia at Cansarin: a Poem on the Nativity, extant.

THEODOSIUS, Jacobite: Epistles.

ISAIA, of Arzunita: A Martyrology.

COSMA, presbyter of Phanir in Cœlo-Syria: A life of Simeon the Stylite, and an Epistle.

JOHN of Apamea in Cœlo-Syria: Tracts and Epistles on the spiritual Life.

GEORGE, bishop of the Arab Christians: A Chronicle or Calendar in Metre.

Phocas of Edessa: A Commentary on the Works of Dionysius the Areopagite.

Abucora, bishop of Harran, J.: A history of a Disputation held between him and a certain Mahometan, before the Khalif Almamon, extant in the *Bib. Royale*, Paris, *Codd. Syr.* 126.

Moses Severus, or Bar Cepha, J.: A Treatise on the Work of the six Days.

Omar of Bassora, N: Theological Questions.

John, surnamed the Scholar: A Treatise on the Creation.

Abraham ben Noah: Against the Jews.

Jahia bar Harriri: A Treatise on the Priesthood.

Andrew of Edessa: Dialogues between a Master and Disciple.

Elija, bishop of Edessa: Explanations of some parts of the Gospels.

Abraham of Bassora: A Dialogue.

Abulezzius, presbyter: Prayers and Offices.

Ebedjesu in his bibliographical poem, art. 193, speaks of an anonymous work on the Incarnation; a "Book of Elucidations;" and two volumes of Historical Narratives. There are several anonymous treatises, controversial and homiletic, among the Syriac mss. in the British Museum.

THIRD CLASS.—TRANSLATIONS.

The literature of the Syrian church was materially enriched by the introduction of many precious works in religion and philosophy * from the Greek language. In this department we find such labourers as Rabbula, and Phocas of Edessa, Ihiba, Surin, Hippolytus, Cyprian of Nisebin, Sergius of Rhesina, Paul of Cyprus, Matthew Jona, Jacob of Edessa, Simeon of Garmæa, and others. Some of these translations exist at the present day, and

* Of the latter, are the works of Aristotle and Galen.

are of no slight value, whether considered in relation to the fact that several of them were made nigh upon the times of the original authors, or that others, of which there are exemplars in the British Museum,* were written long before the oldest manuscript of the originals now extant; or, finally, that by this means treatises at first written in Greek, but which, from having perished in that language, were known in Europe only by their titles, or a few fragments in ancient authors, have been preserved to the world. Such are the Paschal Letters of Athanasius, and the Theophany of Eusebius of Cesarea. But many of the translations enumerated in the following list are probably irrecoverably lost.†

IGNATIUS, whom the Syrians call NURANA, "Light or Fire:" [*q. d. igneus*=Ignatius:] Epistles to Polycarp, the Ephesians, and Romans.

CLEMENT. The Recognitions; (?) the Apostolical Canons. (?)

DIONYSIUS. The Celestial Hierarchy.

TATIAN. A Diatessaron. This arrangement of the four Gospels was accompanied, according to Bar-Salib, with a Commentary by Ephrem.

MELITO, bishop of Sardis. An Oration. Compare Eusebius, H. E. iv. 26.

AFRICANUS. Commentaries and Chronicon.

GREGORY THAUMATURGUS. Tracts.

HIPPOLYTUS. Commentaries on St. John's Gospel and part of the Apocrypha; a treatise on the Incarnation; a book "against Gaius;" and a defence of the Apocalypse.

ATHANASIUS. Epistles, Orations, Apology, Life of St. Anthony, and a tract, inscribed to Epictetus.

* Obtained from a monastery in Egypt by the Rev. Henry Tattam.

† I have inserted them on the authority of Ebed-Jesu's *Mimra*, art. 3—48.

METHODIUS. A work "on the Succession of Generations," (Ebed-Jesu,) and Epistles.

ZENOBIUS, against Marcion and Pamphylium.

EUSEBIUS of Cesarea: Ecclesiastical History; Theophania; (translated into English by professor Lee, from the copy brought from Egypt by the Rev. Mr. Tattam;) Chronicon, Harmony of the Gospels and Canons; Topography of the Holy Land, Life of Constantine, Apology for Origen, the Martyrs of Palestine, and two Orations.

AMMONIUS, a disciple of St. Anthony: Epistles.

EUSEBIUS of Emesa: against the Jews; Questions on the Old Testament, and a Homily.

TITUS, bishop of Bostra: against the Manicheans; imperfect in the Greek, but complete in the Syriac translation.

MACARIUS. The Ascetical Treatise.

MARCUS. Ethical sentences or common-places.

JOHN, an Egyptian monk: a small ascetical Treatise.

ISAIA, monk: Ten Homilies.

AMMONIUS, monk: Epistles.

DIODORUS of Tarsus: On the Incarnation; on Astrology.

BASIL the Great: on the Work of the Six Days, Orations, Epistles, Treatise on the Holy Spirit, and the larger Rule.

GREGORY NYSSEN. Exposition of the Lord's Prayer; on the Evangelic Beatitudes; Homilies.

GREGORY NAZIANZEN. Many of his works in prose and iambic verse were translated in five volumes.

EVAGRIUS of Pontus: A celebrated work on the active and contemplative Life.

PALLADIUS. The Lausiac History, entitled, "Paradise;" an account of the Acts and Discourses of the most eminent Egyptian Monks, in three parts, to which a fourth was subsequently added by St. Jerome.

Epiphanius, on "the Divine Manifestation," ܥܠ ܕܚܫܐ ܟܘ̈ܡܪܐ "On Heresies."

Chrysostom: Homilies on Matthew, John, and the apostolical Epistles; Treatises on the Priesthood and Baptism; Discourses against the Jews, on Penitence, on the Monks of Egypt, and on Consolation.

Proclus, successor to Chrysostom at Constantinople: various Tracts.

Nilus, monk, disciple of Chrysostom: Ascetical Tracts.

Theodore, bishop of Mopsuestia, surnamed Maphashkona, or the "Commentator:" voluminous Expositions of the Holy Scriptures; fifteen books on the Incarnation; Treatises on the Faith, on the Holy Spirit, the Sacraments, the Creation, and on Sin; against Eunomius, against Magic, against the Allegorists, against Apollinarius, with various smaller tracts.

Xystus. A Discourse on the Love of God.

Nestorius, Patriarch of Constantinople: Homilies, Orations, and Epistles.

Cyril of Alexandria. The greater number of his works were translated into Syriac at the time of the Nestorian controversy. Among these, the Commentary on St. Luke, lost in the Greek, excepting a few fragments in the Catenæ, is still extant.

Theodoret, bishop of Cyrus, on the Incarnation; Philotheus, or the Monastic Life; a Treatise against Origen; a Solution of the Chapters of St. Cyril; a Commentary on Daniel, an Ecclesiastical History, a Defence of Diodorus and Theodore, Epistles on various subjects.

Irenæus, count of the empire, commissary of the emperor at the council of Ephesus: Historical Details on the Nestorian Controversy. *Conf.* Dupin, *Biblioth.* tome iii. part. 2, p. 119.

SOCRATES. The Ecclesiastical History, and a History of the Emperors Constantine and Jovian.

EUTHERIUS. A disputation against the Theopaschitæ; Homilies, and an Exposition of the Gospel.

THEOPHILUS PERSA. An Answer to the Chapters of St. Cyril, and a book against Dositheus.

THEODULOS, a disciple of Theodore of Mopsuestia, Commentaries on Isaiah, and a work on the Psalms.

BASILIUS CILEX. Interpretations, ["Turgomee,"] and "various documents."

ISIDORE of Pelusium: Epistles.

JOHN of Apamea: Epistles.

JACOB, a disciple of the foregoing: a Commentary on Jeremiah, Matthew, and the apostolical Epistles.

TIMOTHEUS, patriarch of Alexandria: an History of the Council of Chalcedon.

AQUELINUS. A Commentary, selected from the older expositors on Matthew and John.

PHILOTHEUS. A Commentary on Ezekiel, and a treatise on Medicine.

ERANISTES. "A Disputation." Ebed Jesu.

JOHN, bishop of Ephesus: an Ecclesiastical History.

CANONS of the Councils of Nice, Ancyra, Neocæsarea, Gangra, Laodicea, Constantinople, Ephesus, Antioch, Chalcedon, and the second of Ephesus.

LITURGIES: several from the Greek.—See ante, pages 186—236.

STATUTES of the emperors Constantine, Leo, and Theodosius.

END OF THE CONSPECTUS.

THE FOUR GOSPELS

AFTER

THE PESCHITO SYRIAC.

VERITATI PRORSUS EST CONSENTANEUM, INTRA IPSA ECCLESIÆ CHRISTI INITIA, VEL AB APOSTOLIS IPSIS, VEL AB EORUM DISCIPULIS, VERSIONEM SYRIACAM PROFECTAM.

EM. TREMELLIUS.

*** THIS translation of the Four Gospels has been made directly from the Syriac. The text chiefly followed is that of Gutbir, 1664, compared with the editions of Paris, G. F. Boderiani, 1584, Walton in the London Polyglot, and Schaaf's of 1709. The rubrics for the lessons are from Walton. The object of the translator having been to offer in English an accurate representation of these venerable eastern scriptures, the version is as literal as the structure of the two languages seems to admit. From a desire to preserve the air and manner, as well as meaning, of the original, he has retained the Syrian orthography of the proper names, and has left some of the peculiar denominatives of the gospel narrative untranslated. Such are the titles of *Pharishee*, the Pharisees, *Zadukoyee*, the Sadducees, *Sophree*, the Scribes, *Malphona*, Doctor, &c. The name of the Divine Being, ALOHA, (the אלה of the Hebrew revelation,) is also left unaltered. In the expression of these names the method of the Nestorians has been followed rather than that used by the Western Syrians, because in the former the pronunciation more fully accords with the orthography.

THE HOLY GOSPEL:

THE PREACHING

OF

MATHAI THE APOSTLE.

ܒܚܝܠܗ ܕܡܪܢ ܘܐܠܗܢ
ܝܫܘܥ ܡܫܝܚܐ
ܫܪܝܢܢ ܠܡܟܬܒ ܟܬܒܐ ܕܐܘܢܓܠܝܘܢ ܩܕܝܫܐ
ܘܩܕܡܝܬ ܐܘܢܓܠܝܘܢ ܟܪܘܙܘܬܐ ܕܡܬܝ

BY THE

STRENGTH OF OUR LORD AND OUR ALOHA

JESHU MESHICHA,

WE BEGIN TO WRITE THE BOOK OF THE HOLY GOSPEL;

AND FIRST, THE GOSPEL, THE PREACHING OF MATHAI.

For the first Day in the Week before the Nativity.

THE RECORD of the generation of Jeshu the Meshicha, the son of David, son of Abraham. Abraham begat Ishok, Ishok begat Jakub, Jakub begat Jehuda and his brethren, Jehuda begat Pharets and Zoroch from Thomar. Pharets begat Hetsron, Hetsron begat Arom, Arom begat Aminodob, Aminodob begat Nachshun, Nachshun begat Salmun, Salmun begat Booz from Rochab, Booz begat Ubid from Ruth, Ubid begat Ishai, Ishai begat David the king; David begat Shelemun from [her who had been] the wife of Uria; Shelemun begat Rehebaam, Rehebaam begat Abia, Abia begat Asa, Asa begat Johushaphat, Johushaphat begat Jurom, Jurom begat Uzia, Uzia begat Juthom, Juthom begat Ahaz, Ahaz begat Hezakia, Hezakia begat Menasha, Menasha begat Amun, Amun begat Jushia, Jushia begat Jukania and his bre-

thren at the exile of Bobel. And after the exile of Bobel Jukania begat Shalathiel, Shalathiel begat Zurbobel, Zurbobel begat Abiud, Abiud begat Aliakim, Aliakim begat Ozur, Ozur begat Zoduk, Zoduk begat Akin, Akin begat Aliud, Aliud begat Aliozar, Aliozar begat Mathan, Mathan begat Jakub, Jakub begat Jauseph, husband of Mariam, of whom was born JESHU who is called the Meshicha.*

Thus all the generations from Abraham to David (were) fourteen generations; and from David to the exile of Bobel, fourteen generations; and from the exile of Bobel to the Meshicha, fourteen generations.

II. *Revelation of Jauseph.*

Now the nativity of Jeshu the Meshicha was thus: While Mariam his mother was betrothed to Jauseph, before they could be consociated, she was found to be with child from the Spirit of Holiness. But Jauseph her husband was just, and, not willing to defame her, meditated privately to release her. But while (on) these (things) he reflected, an angel of the Lord appeared to him in a dream, and said to him, Jauseph, son of David, fear not to take Mariam thy wife; for that which is conceived in her is from the Spirit of Holiness. She shall give birth to a son, and thou shalt call his name JESHU; for he shall save his people from their sins. Now all this was done, that what was spoken from the Lord by† the prophet might be fulfilled: Behold, a virgin shall be with child, and shall bring forth the son, and they shall call his name Amanuel; which is interpreted, With us (is) our Aloha. Then Jauseph, when he had arisen from his sleep, did as the angel of the Lord commanded him, and took unto him his wife; and knew her not until she had given birth to her son, the first-born; and she called his name Jeshu.

* Pronounced *Meshee'ha.*

† By the hand of the prophet.

III. *Evening of the Nativity.*

Now when Jeshu was born in Beth-lechem of Jehuda, in the days of Herodes the king, there came Magians * from the East to Urishlem: and they said, Where is the king of the Jews † who is born? for we have seen his star in the east, and have come to worship him. But Herodes the king heard, and was troubled, and all Urishlem with him. And he assembled all the chief priests and scribes of the people, and anxiously inquired of them where the Meshicha should be born. But they said, In Beth-lechem of Jehuda; for so it is written in the prophet: Also thou, Beth-lechem of Jehuda, wast not the least among the kings of Jehuda; for from thee shall come forth the king who shall be as a shepherd to my people Isroel.

Then Herodes privately called the Magians, and learned from them at what time the star appeared to them: and he sent them to Beth-lechem, and said to them, Go and inquire diligently concerning the child; and when you have found him, come, show me, and I also will go and will worship him. But they, when they had heard the king, went forth; and, lo, the star, which they had seen in the east, proceeded before them, until it came and stood over against where the child was. Now when they saw the star, they rejoiced with very great joy. And they entered the house, and beheld the child with Mariam his mother; and they fell down, and worshipped him. And they opened their treasures, and offered unto him oblations; gold, and myrrh, and frankincense. And it was shown to them in a dream, that they should not return unto Herodes; so, by another way, they went unto their place.

* Magushee. † Jihudoyee.

IV. *Morning of the Slaughter of the Infants.*

And when they were gone, the angel of the Lord appeared in a dream unto Jauseph, and said to him, Arise, take the child and his mother, and flee into Metsreen, and there be until I tell thee; for it will be that Herodes will seek the child, that he may destroy him. Then Jauseph arose, took up the child and his mother, and fled by night into Metsreen, and was there until the death of Herodes. That it might be fulfilled which was spoken from the Lord by the prophet, saying, Out of Metsreen have I called my son.

Then Herodes, when he saw that he had been deluded by the Magians, was greatly wroth, and sent (and) killed all the children of Beth-lechem, and all its limits, from two years and under,* according to the time which he had inquired from the Magians. Then was fulfilled what was spoken by Eramio the prophet, who said, A cry was heard in Rometha; weeping and great lamentation; Rochel weeping for her children, and not willing to be comforted, because they are not.

V. *Oblation of the Slaughter of the Infants.*

But when Herodes, the king, was dead, the angel of the Lord appeared in a dream to Jauseph in Metsreen, and said to him, Arise, take the child and his mother, and go into the land of Isroel; for they are dead who sought the life of the child. And Jauseph arose, (and) took the child and his mother, and came into the land of Isroel. Bnt when he heard that Arkelaos was the king in Jehud, instead of Herodes his father, he was afraid to go thither: and it was shown to him in a dream, that he should go into the region of Galila. And he came and dwelt in a city which is called Natsrath. So would be

* A son of two years.

fulfilled that which was spoken by the prophet, that a Nazarene * he should be called.

VI. *Feast of the Epiphany.*

Now in those days came Juchanon † the Baptizer preaching in the desert of Jehud, and saying, Repent! the kingdom of heaven hath drawn nigh. For this is he of whom it was spoken by Eshaia the prophet: The voice which crieth in the desert, Prepare ye the way of the Lord, make his paths plain. But this Juchanon, his clothing was of the hair of camels, with a loins-belt of leather upon his loins; and his food was locusts and wilderness-honey.

Then went forth to him Urishlem,‡ and all Jehud, and the whole country about Jurdan; and were baptized of him in Jurdan, the river, while they were confessing their sins.

But when he saw many of the Pharishee and Zodukoyee coming to be baptized, he said to them, Generation of vipers, who hath showed you to escape from the wrath that cometh? Work, therefore, fruits which are suitable to repentance. Neither ruminate and say within yourselves, that Abraham is father to us; for I say to you that Aloha is able from these stones to raise up sons unto Abraham. But, behold, the axe lieth at the root of the trees; every tree, therefore, which maketh not good fruit is cut down and falleth into the fire. I, indeed, baptize you with water unto repentance; but He who cometh after me is mightier than I; he, whose sandals I am not worthy to bear,—he baptizeth you with the Spirit of Holiness and with fire. He (it is) whose fan is in his hand, and, purifying his floors, the wheat he gathereth into his garner, but the chaff he burneth with the fire that is not quenched.

* Natsroio. † Or, Yu'hanan. ‡ Pron. Oorishlem.

Then came Jeshu from Galila unto Jurdan to Juchanan to be baptized of him. But Juchanon prohibited him, and said, I need from thee to be baptized, and hast thou come unto me? But Jeshu answered and said unto him, Permit [this] now; for thus it becometh us to accomplish all righteousness. And then he permitted him. But when Jeshu was baptized, he immediately ascended from the waters; and the heaven was opened unto him; and he saw the Spirit of Aloha, who descended, like the dove, and came upon him. And, lo, the voice from heaven, which said, This (is) my Son, the Beloved, in whom I have delighted.

VII. *For the first Day in the Week commencing the Fast, and the Oblation of Lent.*

Then Jeshu was led by the Spirit of Holiness into the desert, that he should be tempted by the Accuser. And he fasted forty days and forty nights; but afterward he hungered. And he who tempteth approached and said, If the Son thou art of Aloha, say that these stones shall become bread. But he answered and said, It is written that not by bread alone liveth the Son of man, but by every word which proceedeth from the mouth of Aloha. Then the Accuser taketh him to the holy city, and caused him to stand on the pinnacle of the temple; and said to him, If the Son thou art of Aloha, throw thyself down; for it is written that his angels he shall command concerning thee, and upon their hands they shall bear thee, that thou strike not against a stone thy foot. Jeshu said to him, Again it is written, Thou shalt not tempt the Lord thy Aloha. Again the Accuser took him to a mountain which is exceeding high, and showed him all the kingdoms of the world and their glory; and said to him, These all to thee will I give, if thou wilt fall and worship me. Then said Jeshu to him, Away with thee, Satana!

for it is written that the Lord thy Aloha thou shalt worship, and him only thou shalt serve. Then the Accuser left him, and, behold, the angels drew nigh and ministered unto him.

VIII. *For the first Day in the Week after the Manifestation (Epiphany).*

But when Jeshu heard that Juchanan was perfected, he removed into Galila. And he left Natsrath, and came and dwelt in Kaphar-Nachum by the sea-side * on the borders of Zabolon and of Naptholi. That the thing might be fulfilled which was spoken by the prophet Eshaia, who said, The land of Zabolon, the land of Naptholi, the way of the sea beyond Jurdan, Galila of the peoples. The people who sat in darkness the great light hath seen; and they who have sat in the region and shadow of death, the light has arisen upon them.

From that time began Jeshu to preach, and to say, Repent! for the kingdom of heaven hath drawn nigh. And while he walked by the sea of Galila, he saw two brethren, Shemun who was called Kipha, and Andreas his brother, who were casting their nets into the sea, for they were fishers. And Jeshu said to them, Come after me, and I will make you to become fishers of men. And they immediately forsook their nets and went after him. And when he had passed thence, he saw two other brethren, Jakub-bar-Zabdai and Juchanan his brother, in a vessel with Zabdai their father, repairing their nets: and Jeshu called them; and they forthwith left the vessel and their father, and went after him.

And Jeshu perambulated all Galila, and taught in their synagogues,† and preached the announcement of the kingdom, and healed all disease and affliction in the people. And his fame was heard in all Suria; and they

* By the hand of the sea. † Or assemblies, congregations.

brought to him all those who were grievously affected with various diseases, and those who were pressed down by strong pains, and demoniacs, and lunatics, and the paralysed; and he healed them. And there went after him great gatherings from Galila, and from the ten cities, and from Urishlem, and from Jehud, and from beyond Jurdan.

IX. *The Apostles and Patriarchs.*

But when Jeshu saw the multitudes, he ascended a mountain; and when he had sat down, his disciples drew near to him; and he opened his mouth and taught them, saying:

Blessed (are) the poor in spirit, for theirs is the kingdom of heaven. Blessed the mourners, for they shall be comforted. Blessed the meek, for they shall inherit the earth. Blessed they who hunger and thirst unto righteousness, for they shall be satisfied. Blessed the merciful, for upon them shall be mercy. Blessed they who are pure in their hearts, for they shall see Aloha. Blessed the makers of peace, for the children of Aloha shall they be called. Blessed they who are persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are you when they treat you with reviling, and persecute you, and say concerning you every evil word, for my sake, in falsity. Then be glad and exult, for your reward is great in heaven; for so persecuted they the prophets who were before you.

You are the salt of the earth: but if it happen that salt become tasteless, with what shall it be seasoned? It goeth for nothing but to be thrown without and trodden down by men. You are the light of the world: It is not possible that a city which is built upon a hill can be hidden. Nor do they kindle a lamp and place it beneath a measure, but on a candlestick, and it enlighteneth all who are in the house. So let your light shine before the

sons of men, that they may see your good works, and glorify your Father who is in heaven.

Think not that I came to loose the law or the prophets: not that I might loose, but that I might fulfil. For, Amen I say unto you, that until heaven and earth shall pass away, one yod, or one point,* shall not pass from the law, till all be done. Every one, therefore, who shall set loose one from these least commandments, and shall so teach the children of men, the least shall he be called in the kingdom of heaven: but every one who shall do and teach [them], this [one] shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness shall abound more than that of the scribes† and the Pharishee, you shall not enter into the kingdom of heaven.

X. *Third Morning of the first Week of the Fast.*

You have heard that it was said unto them who were before, Thou shalt not kill; and whosoever shall kill is obnoxious to the judgment. But I say unto you, that he who is angry against his brother rashly, is obnoxious to the judgment; and he who shall say to his brother, Thou empty one! is liable to the council; and every one who shall say, Thou fool! is liable to the gihano of fire. If it occur, therefore, that thou bring thy oblation to the altar, and there rememberest that thy brother retaineth some enmity against thee; leave there thy oblation at the altar, and go, first be reconciled with thy brother, and then come and offer thy oblation. Be at one with thine adversary‡ quickly, while thou art with him in the

* "One line."—*Codex Vienniensis.*

† Sophree. This order of public teachers (the preaching and writing clergy of the Jews) does not seem sufficiently indicated by the word "scribes" in the English version. Luther well renders the corresponding Greek term by *Schriftgelehrten.*

‡ Beel-dino, "lord of strife."

way; lest thy adversary deliver thee to the judge, and the judge deliver thee to the exactor, and thou fall into the house of the bound. And, Amen I say unto thee, that thou shalt not come forth from thence till thou hast rendered the last shamuna.*

You have heard that it hath been said, Thou shalt not commit adultery. But I say to you, that every one who beholdeth a woman so as that he shall desire her, already committeth adultery in his heart. But if thy right eye cause thee to offend, root it out and cast it from thee: it is better to thee that one of thy members should perish, than that thy whole body should fall into gihano. And if thy right hand cause thee to offend, cut it off and cast it from thee; for it is better to thee that one from thy members should perish, rather than thy whole body should fall into gihano.

It hath been said, that he who looseth his wife should give her a writing of divorcement. But I say unto you, that whosoever looseth his wife, except on account of fornication, maketh her to commit adultery; and whosoever taketh her who is sent away, committeth adultery. Again, you have heard it was said to those beforetime, Thou shalt not lie in thine oaths, but shalt fulfil thine oaths unto the Lord. But I say unto you, Swear not at all: not by heaven, for it is the throne of Aloha; nor by earth, for it is the foot-stool beneath his feet; neither by Urishlem, for it is the city of the great king. Neither shalt thou swear by thy head, for thou canst not make a single hair in it either black or white. But let your discourse be, Yea, yea; Nay, nay; for whatsoever is more than these is from the evil.

You have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, that

* A minute coin, in value the one-eighth of the *asor,* or *assarius;* from the Hebrew *shemoneh,* "eight."

you shall not rise up against evil: but if any one strike thee on the right cheek, turn to him the other also. And if any one will contend with thee to take away thy tunic, leave him thy mantle also; and if a man compel thee one mile, go with him twain. Give to him who asketh from thee, and him who would borrow from thee refuse not.

You have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.* But I say unto you, Love your enemies; bless them who execrate you; do that which is good to him who hateth you; and pray for them who lead you with a chain, and persecute you. That you may be the children of your Father who is in heaven, who causeth his sun to arise on the good and on the evil, and who sendeth showers on the just and on the unjust. For if you love those (only) who love you, what reward have you? do not even the tribute-gatherers this? And if you wish peace to your brethren only, what more do you than they? do not also the tribute-gatherers this? Be ye therefore perfect, as your Father who is in heaven is perfect!

XI. *Fourth Morning in the first Week of the Fast.*

SEE that in your almsgiving you do it not before men, so as that you may be observed by them; otherwise no reward is for you with your Father who is in heaven. When, therefore, thou art doing alms, sound not a trumpet before thee, as do the assumers of faces in the assemblies and streets, so that they may be praised from men; and, Amen I say to you, they receive their reward. But thou, when thou art doing thy alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father, who seeth in secret, shall recompense thee in openness.

* Master of enmity.

And when thou prayest, be not as the face-takers, who love to stand in the assemblies and at the corners of the streets to pray, that they may be seen of men;* and truly I say to you that they receive their reward. But thou, when thou prayest, enter into thy secret chamber, and shut thy door, and pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee in openness. And when thou art praying, be not wordy, like the profane; for they think that in much speaking they are heard. Be you not like them, for your Father knoweth what is needful for you before that you ask him. Thus pray: Our Father who art in the heavens! be sanctified thy Name. Come thy kingdom. Be done thy will, as in heaven, also in earth. Give to us the bread of our need to-day; and forgive us our debts, as also we forgive our debtors; and lead us not into temptation, but deliver us from the evil. For thine is the kingdom and the power and the glory to the age of ages. For if you forgive men their trespasses, your Father who is in heaven will forgive you also. But if you will not forgive men, your Father also forgiveth not your trespasses unto you.

XII. *Second Day in the second Week of the Fast.*

When, too, you fast, be not morosely sad as the assumers of faces, for they defile their countenances so as that they may appear unto men to fast: and, Amen I say unto you, they receive their reward. But thou, when thou art fasting, wash thy face and anoint thine head, that it may not appear to men that thou art fasting, but to thy Father who is in secret; and thy Father who seeth in secret, he shall reward thee.

Lay not up for yourselves treasures in the earth, a place where moth and rust corrupt, and where thieves dig through and steal: but lay up for yourselves trea-

* The sons of men.

sures in heaven, where no moth and no rust corrupt, and where thieves do not dig through and steal. For where your treasure is, there also your hearts are. The lamp of the body is the eye: if thine eye therefore be perfect, thy whole body will be illuminated; but if thine eye be evil, thy whole body will be dark. If therefore the light that is in thee be darkness, what will thy darkness be? No man can serve two lords; for the one he will hate, and the other he will love, or the one he will honour, and the other he will neglect: you cannot serve Aloha and riches.

XIII. *Third Day in the first Week of the Fast.*

Wherefore I say unto you, Let not your souls be anxious what you shall eat and what you shall drink, and for your bodies what you shall wear. Is not the life more excellent than food, and the body than raiment? Behold the fowls of the heaven; they sow not, neither do they reap, nor collect into granaries; yet your Father who is in heaven nourisheth them: are you not far more considerable than they? But who among you by being anxious can add to his stature one cubit? and concerning raiment why are you anxious? Look upon the lilies of the wilderness how they increase; they toil not, neither do they spin. Yet I say to you, Not even Shelemun in all his glory was covered like one from among these. But if the herb of the field, which to-day exists, and to-morrow falleth into the oven, Aloha thus clotheth, how much more you, little of faith? Be not anxious, therefore, nor say, What shall we eat? or, What shall we drink, or, How shall we be covered? For after all these things do the people of the world inquire: but your Father who is in heaven knoweth that also by you are required these all. But seek first the kingdom of Aloha and his righteousness, and all these shall be added unto

you. Be not therefore anxions for to-morrow; the morrow shall care for its own: the evil of to-day is enough for it.

XIV. *Third Day in the second Week of the Fast.*

JUDGE not, that you be not judged. For with the judgment that you judge, you shall be judged; and with the measure that you mete, it shall be measured to you. But why dost thou look at the rod that is in thy brother's eye, while the rafter that is in thine own eye thou dost not consider? Or how sayest thou to thy brother, Permit that I draw forth the rod from thine eye, and, behold, there is a rafter in thine own eye? Hypocrite! draw forth first the rafter from thine own eye, and then thou wilt see to draw forth the rod from thy brother's eye.

Give not the holy unto dogs, and throw not your precious stones before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened unto you. For every one who asketh receiveth; and he who seeketh findeth; and to him who knocketh it is opened. Or what man from among you, who if his son shall ask bread, will reach forth a stone to him? Or if a fish he shall ask of him, a serpent will he reach forth to him? If, therefore, you who are evil know to give good gifts unto your children, how much more shall your Father who is in heaven give good things to those who ask him? All therefore that you will that men shall do unto you, so also do you unto them: for this is the law and the prophets.

XV. *Friday Morning in the first Week of the Fast.*

ENTER in at the narrow gate: for wide is the gate, and spacious the way, that conducteth to destruction;

and they are many who go therein. How small is the gate, and narrow the way, that leadeth unto salvation; and they are few who find it!

Beware of false prophets, who come to you in the clothing of sheep, but within are ravening wolves. By their fruits you shall know them. Do they gather from thorns grapes, or from briers figs? So every good tree maketh good fruits; but an evil tree maketh evil fruits. A good tree cannot make evil fruits, nor an evil tree make good fruits. Every tree that maketh not good fruits is cut down, and falleth into the fire. Wherefore by their fruits you shall know them. Not every one that saith to me, My Lord, my Lord, entereth into the kingdom of heaven; but he who doeth the will of my Father who is in heaven. Multitudes will say to me in that day, My Lord, my Lord, in thy name have we not prophesied, and in thy name ejected devils, and in thy name performed many mighty works? And then will I confess to them, I never knew you; go far from me, ye workers of iniquity.

Every one therefore who heareth these my words, and doeth them, shall be likened to a wise man, who built his house upon a rock. And the rain descended, and the torrents came, and the winds blew, and rushed against that house, but it fell not, for its foundations were placed upon the rock. And every one who heareth these my words, and doeth them not, shall be likened to a man who built his house upon sand. And the rain descended, and the torrents came, and the winds blew, and rushed against that house, and it fell, and the ruin of it was great.

And when Jeshu had finished these words, the multitudes wondered at his doctrine. For he taught them as one having power, and not as their scribes and the Pharishee.

XVI. *Lesson for the Evening of the first (Day) in the second Week of the Fast.*

When he had descended from the mountain, great multitudes clave to him. And, behold, a certain leper came (and) worshipped him, and said, My Lord, if thou art willing, thou canst cleanse me. And Jeshu extended his hand, and touched him, and said, I am willing: be clean; and in that very hour his leprosy was cleansed. And Jeshu said to him, See that thou tell no man, but go, show thyself to the priests, and offer the oblation that Musha required for their testimony.

Then when Jeshu had entered into Kapharnachum, a certain centurion approached him, and besought of him, saying, My Lord, my child is lying in the house, paralysed and grievously tormented. Jeshu saith to him, I will come and heal him. The centurion answered and saith, My Lord, I am not worthy that thou shouldst come beneath my roof; * only speak in a word, and my child shall be healed. For I also am a man under authority, and under my hand there are soldiers. I say to this one, Go, and he goeth; and to the other, Come, and he cometh; and to my servant, Do this, and he doeth. When Jeshu heard this, he was moved with admiration, and said to those with him, Truly I say to you, that in Isroel I have not found faith like this. But I tell you, That many shall come from the east, and from the west, and shall recline with Abraham, and Is'hok, and Jâkub, in the kingdom of the heavens; but the children of the kingdom shall go forth into outer darknesses; there will be weeping and gnashing of teeth. And Jeshu said unto the centurion, Go; as thou hast believed, it shall be to thee. And his child was healed in that very hour.

* Shadow.

XVII. *Lesson for the Oblation of the first Sabbath of the Fast.*

And Jeshu came to the house of Shemûn, and saw his mother-in-law lying, a fever having seized her. And he touched her with his hand, and the fever left her; and she arose and ministered to them.

And when it was evening, they brought before him many demoniacs, and he cast out their devils by a word; and all those who were heavily afflicted he healed. So was fulfilled what had been spoken by the prophet Eshaia, who said, That he should take our griefs, and bear our infirmities.

Now when Jeshu saw the great multitudes which encompassed him, he commanded that they should go to the opposite shore. And a certain scribe approached him, and said, Rabi, I will come after thee to the place whither thou goest. Jeshu saith to him, The foxes have their dens, and the fowls of heaven a bower, but the Son of man hath not where to lay his head. And another from his disciples said to him, My Lord, permit me first to go and bury my father. But Jeshu said to him, Come after me, and leave the dead ones burying their dead.

XVIII. *For the Evening of the first Day in the third Week of the Fast.*

And when Jeshu had ascended into the ship, his disciples ascended with him. And, behold, a great commotion was made on the sea, insomuch that the vessel was covered by the waves; but Jeshu himself was asleep. And the disciples approached him, that they might awake him, saying to him, Our Lord, deliver us, we are perishing! And Jeshu said to them, Why are you fearful, you little in faith? Then he arose, and forbade the wind and

the sea, and there was a great calm. But the men were struck with wonder, saying, What (being) is this, to whom the winds and the sea are obedient?

And when Jeshu came to the other side, to the region of the Godroyee, there met him two demoniacs, who came forth from the place of sepulchres, exceedingly malignant, insomuch that no man could pass by that way. And they shouted, saying, What to us, and to thee, Jeshu, son of Aloha? Hast thou come hither before the time, to torment us? Now there was at a distance from them a herd of many swine feeding. Those demons, therefore, supplicated from him, saying, If thou cast us out, suffer us to go into the herd of swine. Jeshu saith to them, Go: and immediately they went forth, and entered into the swine; and the whole herd rushed directly over the rock, and, plunging into the sea, perished in the waters. And they who tended them, fled, and went into the city, and showed every thing that was done, and what concerned these demoniacs. And the whole city came forth to meet Jeshu himself; and when they beheld him, they besought from him that he would remove from their coasts.

And he ascended (into) the ship, and went over, and came to his city. And they brought to him a paralytic, lying on a bed; and Jeshu saw their faith, and said to the paralytic, Be comforted, my son, thy sins are forgiven thee. But men from among the scribes said within themselves, This blasphemeth. But Jeshu knew their reasonings, and said to them, Why reason ye evil in your hearts? For which is easier, to say, Forgiven are thy sins, or to say, Arise, walk? But that ye may know that authority hath the Son of man in the earth to remit sins, he saith to him—the paralytic,—Arise, lift up thy bed, and go to thy house: and he arose (and) went to his house. When the assembly saw this, they feared,

and glorified Aloha who had given such power as this unto men.

XIX. *Fifth Day in the Week of the Candidates.*

And when Jeshu had passed thence, he saw a man who was sitting at the place of the tribute-takers, whose name was Mathai; and he said to him, Come after me; and he arose and went after him.

And while he reclined in the house, there came to him many tribute-gatherers and sinners, and reclined with Jeshu and with his disciples. And when the Pharishee saw (it), they say to his disciples, Why doth your master eat with tribute-takers and sinners? But Jeshu, when he heard (it), said to them, The healthful have no need for the physician, but they who are diseased.* Go, learn what that is:—"I require mercy, and not sacrifice;" for I am not come to call the righteous, but the sinners.

Then drew nigh to him the disciples of Juchanon, and said, Why do we and the Pharishee fast much, and thy disciples fast not? Jeshu said to them, Neither can the sons of the marriage-chamber fast while the bridegroom is with them: but the days are coming when the bridegroom shall be taken up from them, and then shall they fast. No man inserteth a piece of new cloth upon an old garment, lest he should take away its fulness from that garment, and the rent be greater. Neither do they pour new wine into old bottles,† that the bottles may not be broken, and the wine be spilled, and the bottles perish. But they pour new wine into new bottles, and both are preserved.

XX. *For the Commemoration of the Dead.*

While he spake these words with them, a certain

* Grievously affected. † Sacks.

chief came, drew near, worshipped him, and said, My daughter is now dead; but come, lay thy hand upon her, and she shall live! And Jeshu arose, with his disciples, and went after him. And, behold, a woman whose blood had flowed twelve years, came behind him, and touched the edge of his vestment. For she was saying within herself, If I touch but his garment, I shall be healed. But Jeshu turned and seeth her, and said to her, Be comforted, my daughter, thy faith hath saved thee.* And the woman was healed from that very hour. And Jeshu came to the ruler's house, and saw the minstrels and the crowds which were making a tumult. And he said to them, Retire; for the damsel is not dead, but asleep. And they laughed at him. And when he had put forth the crowds, he entered, and took her by the hand; and the damsel arose. And the rumour of this went forth through all that land.

XXI. *Friday of the fifth Week in the Fast.*

And when Jeshu had passed thence, two blind men clave to him, and besought him, and said, Have compassion on us, Son of David! And when he had come into the house, these blind men were brought to him. Jeshu saith to them, Believe you that I am able to do this? They say to him, Yes, our Lord! Then he touched their eyes, and said, As you believe be it to you. And immediately their eyes were opened. And Jeshu forbad them and said, Beware lest any man know. But they went forth and spread the report of it through all that land.

And when Jeshu went forth, they brought to him a dumb person in whom was a demon. And when the demon had gone out, the dumb spake; and the multitudes were astonished, and said, Never was it thus seen in Isroel. But the Pharishee said, By the chief of the devils he casteth out devils.

* Given thee life.

And Jeshu itinerated in all their cities and villages, and taught in their assemblies, and preached the gospel of the kingdom, and healed all diseases and all pains.

XXII. *For the Commemoration of the holy Apostles.*

But when Jeshu saw the multitudes, he had compassion upon them, because they fainted and were dispersed as sheep that had no shepherd; and said to his disciples, The harvest is great, and the labourers few. Ask, therefore, from the Lord of the harvest, that he would thrust forth labourers into his harvest.

And he called his twelve disciples, and gave them power over unclean spirits to cast them out, and to cure every disease and infirmity. Now, of the twelve apostles the names are these: the first of them, Shemùn who is called Kipha, and Andreas his brother, and Jakub-bar-Zabdai, and Juchanon his brother, and Philipos, and Bar-Tholmai, and Thoma, and Mathai the tribute-gatherer, and Jakubbar-Chalphai, and Lâbi who was surnamed Thâdai, and Shemun the zealous,* and Jihuda S'carjuta, he who betrayed him.

These twelve Jeshu sent, and commanded them and said, In the way of the heathens go not, and into the city of the Shomroyee do not enter; but go rather unto the sheep which have perished from the house of Isroel. And as you go, proclaim and say that the kingdom of heaven hath drawn near. The diseased heal, the lepers cleanse, the dead raise, and the demons cast forth. Freely you have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor a wallet for the road; neither two tunics, nor sandals, nor staff: for worthy is the workman of his meat. And into whatsoever city or town you enter, inquire who is worthy in it, and there be till you depart. And when you enter into the house,

* Kenanaia.

invoke peace for the house; and if the house be worthy, your peace shall come upon it; but if it be not worthy, your peace upon yourselves shall revert. But whosoever doth not receive you or hear your words, when you depart from that house, or that town, set free the dust from your feet. And, Amen, I say unto you, that for the land of Sadum and of Amura it will be more tolerable, in the day of the judgment, than for that city.

XXIII. *For the Commemoration of the holy Martyrs.*

Lo, I send you forth as sheep among wolves: be you, therefore, wise as serpents and guileless as doves. But beware of the sons of men; for, delivering you to the house of judgments, in their synagogues they will scourge you, and before governors and kings bring you, on my account, for the testimony concerning them and the gentiles. But when they deliver you up, be not solicitous how or what you shall speak; for it is given you in that hour what you shall speak. For it is not you speaking, but the Spirit of your Father speaking in you.

But the brother shall deliver his brother unto death, and the father his son; and the sons shall rise up against their fathers, and shall slay them. And you shall be abhorred by all men on account of my name: but he who shall persevere until the end, he shall be saved.* When they persecute you in this city, escape to the other; for, Amen I say unto you, that you shall not have completed all the cities of the house of Isroel, till the Son of man shall come. The disciple is not greater than his master, nor the servant than his lord. It sufficeth the disciple that he be as his master, and the servant as his lord. If the master of the house they have called Beelzebub, how much more his house-sons! You shall not fear, therefore, from them; for there is nothing covered

* Shall live.

which shall not be revealed, nor secret which shall not be known. Whatsoever I say to you in darkness, declare you in the light; and whatsoever you have heard in your ears, proclaim upon the [house-]roofs. And fear not them who kill the body, but the soul cannot kill; but fear rather One who the soul and the body can destroy in gihâno. Are not two sparrows sold for an asor?* yet one of them, without your Father, doth not fall upon the earth. But of you, also, the hairs of your head are all numbered. Fear not, therefore; than many sparrows more precious are you. Every man, therefore, who shall confess me before the sons of men, I myself will confess him also before my Father who is in heaven. But whosoever shall deny me before the sons of men, I also will deny him, I, before my Father who is in heaven.

XXIV. *Lesson for the Dead.*

Expect not that I have come to send forth peace on the earth; I have not come to send forth peace, but the sword. For I have come to cause a man to separate from † his father, and a daughter from her mother, and a daughter-in-law from her mother-in-law; and the adversaries of a man (to be) his own house-sons. Whosoever loveth father or mother more than me is not worthy (of) me; and whosoever loveth son or daughter more than me is not worthy (of) me. And every one who taketh not his cross and cometh after me, is not worthy of me. Whosoever will find his life shall lose it, and whosoever shall lose his life for my sake shall find it. Whosoever receiveth you, receiveth me; and whosoever receiveth me, Him who sent me he receiveth. Whosoever entertaineth a prophet in the name of a prophet, the reward of a prophet receiveth. Whosoever

* The *assarius*, value three farthings.

† To divide against.

entertaineth a just man in the name of a just man, the reward of the just man he receiveth. And whosoever only giveth one of these little ones a cup of cold (waters) to drink in the name of a disciple, Amen, I say unto you, he shall not lose his reward.

XXV. *Oblation for the Beheading of Juchanon.*

And it was that when Jeshu had finished instructing his twelve disciples, he removed from thence to teach and preach in their cities. But Juchanon, when he heard in the house of the bound the works of the Meshicha, sent by his disciples, and said to him, Art thou He that cometh, or another are we to expect? Jeshu answered and said to them, Go, recount to Juchanon these things which you hear and see; (that) the blind see, the lame are walking, the lepers are made clean, the deaf hear, the dead arise, and the poor are evangelized; and blessed is he who shall not be offended with me.

But when they were gone, Jeshu began to speak to the assembly concerning Juchanon: What went you forth into the waste to see? a reed that by the wind was shaken? And if not, what went you forth to see? a man clothed in soft vestments? Behold, they who are softly clothed are in the house of kings. And if not, what went you forth to see? a prophet? I tell you, Yes; and more than a prophet. For this is he concerning whom it is written, Behold, I send my angel before thy face, to prepare the way before thee. Amen I say to you, there hath not arisen among them born of women [one] who [is] greater than Juchanon the Baptizer: yet, the least in the kingdom of heaven is greater than he. But from the days of Juchanon the Baptizer until now, the kingdom of the heavens by violence is taken, and the violent ones seize it. For all the prophets and the law prophesied* until

* Or, were prophetic.

Juchanon; and if you are willing, receive, that he is Elia who was to come. Whoever hath ears to hear, he shall hear.

XXVI. *Second Day in the third Week of the Fast.*

But to what shall I compare this generation? It is like children who sit in the public place, and cry to their companions, and say, We have sung to you, and you have not danced; we have wailed unto you, and you have not mourned. For Juchanon came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, See a man a devourer, a wine-drinker, a friend of tribute-takers and of sinners. But justified is wisdom by her servants.

Then began Jeshu to reproach those cities in which were done many of his miracles, and which did not repent, saying, Woe to thee, Korazin! woe to thee, Beth-tsaida! for if in Tsur and in Tsaidon those miracles had been done which have been performed in you, they would a while ago in sackcloth and ashes have repented. But I say to you, that for Tsur and Tsaidon it shall be more tolerable* in the day of judgment than for you. And thou, Kapher-nachum, who unto heaven art exalted, unto Shiul shalt be brought down; for if in Sadum had been done those miracles which have been done in thee, it would have stood until this day. But I tell you that for the land of Sadum it shall be more tolerable* in the day of judgment than for thee.

XXVII. *Evening of the Sunday after the Manifestation.*

In that time Jeshu answered and said, I praise thee, my Father, the Lord of the heavens and of the earth, that thou hast concealed these (things) from the wise and prudent [ones], but hast revealed them unto little child-

* Or, tranquil.

ren. Yes, my Father, for thus was it pleasing before thee! All things are delivered to me from my Father; and no man knoweth the Son but the Father; also the Father no man knoweth, except the Son, and he (to) whom the Son pleaseth to reveal (him). Come unto me, all you (who) are wearied and bearing burdens, and I will give you rest. Bear my yoke upon you, and learn of me; for I am peaceful and lowly in my heart, and you shall find repose for your souls. For my yoke is kindly, and my burden is light.

At that time Jeshu was walking on the sabbath among the grain;* and his disciples hungered, and began to pluck the ears and to eat. But when the Pharishee saw them, they say to him, Look, thy disciples do something which is not lawful to be done on the sabbath. But he said to them, Have you not read what David did when he hungered, and they who were with him? how he went to the house of Aloha, and the bread of the table of the Lord did he eat,—that which was not lawful for him to eat, nor for them who were with him, but for the priests only? Or have you not read in the law that the priests in the temple profane the sabbath in it, and are without blame? But I say to you, that (one) greater than the temple is here. Moreover, if you knew what that (meaneth), "I desire mercy and not a sacrifice," you would not have condemned them who are not faulty. For the Lord of the sabbath is the Son of man.

XXVIII. *Sabbath of the third Week in the Fast.*

And Jeshu passed thence, and came into their synagogue. And a certain man was there whose hand was withered. And they questioned him, saying, Is it lawful on the sabbath to heal? that they might accuse him. But he said to them, What man is there among you that

* Or, in the place of seeds.

hath one sheep, (who), if it fall into a pit on the sabbath-day, doth not take and lift it up? How much more precious is a child of man than a sheep! Wherefore it is lawful on the sabbath-day to do that which is good. Then saith he to the man, Stretch forth thine hand! and he stretched forth his hand, and it was restored like the other its fellow. And the Pharishee went forth and took counsel against him, how they might destroy him. But Jeshu knew, and passed from thence; and great crowds went after him, and he healed them all. And he forbad that they should make him known. That what was spoken by the prophet Eshaia might be fulfilled, who said,—

Behold my servant, in whom is my pleasure;
My beloved, in whom my soul delighteth.
My Spirit will I put upon him,
And judgment to the peoples shall he preach.
He shall not contend nor cry,
And no man shall hear his voice in the street.
A bruised reed he will not break,
And a flickering lamp he will not extinguish,
Until he bring forth judgment unto victory.
And in his name shall the gentiles hope.

XXIX. *Evening of the first Day in the Week before the Fast.*

Then they brought to him a certain demoniac who was dumb and blind; and he healed him, so that the dumb and blind could speak and see. And all the multitude were amazed, and said, Is not this the Son of David? But the Pharishee, when they heard, said, This (man) doth not cast forth demons unless by Beelzebub, the prince of the devils. But Jeshu knew their reasonings, and said to them, Every kingdom that is divided against itself is destroyed; and every city which is

divided against itself shall not stand. And if Satan* cast out Satan, he is divided against himself; how then standeth his kingdom? And if I by Beelzebub cast forth demons, your sons, by whom do they cast them forth? On this account they shall be your judges. But if I by the Spirit of Aloha cast forth demons, the kingdom of Aloha hath come nigh upon you. Or, how can one enter the strong one's house, and spoil his goods, unless he first bind the strong one? and then can he spoil his house. He who is not with me is against me; and he who gathereth not with me, in scattering scattereth. Wherefore, this I say to you: That all sins and blasphemies shall be forgiven unto the sons of men; but the blasphemy which is against the Spirit shall not be forgiven to the sons of men. And every one who shall speak a word against the Son of man, it shall be forgiven him; but every one who against the Spirit of Holiness shall speak, it shall not be forgiven to him, neither in this world nor in the world to come. Or make the tree good, and the fruits (will be) good; or make the tree evil, and the fruits (will be) evil: for by the fruits the tree is known. Brood of vipers! how can you speak good who are evil? For from the abundancies of the heart the mouth speaketh. A good man from the good treasuries bringeth forth good things, and an evil man out of the evil treasuries bringeth forth evil (things). But I tell you, that for every useless word which the sons of men shall speak, they must give the answer for it in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

XXX. *Evening of the Commemoration of the Mother of the Lord.*

THEN answered certain from the scribes and Pharishee, and said to him, Teacher, we would wish to see a

* Satana.

sign from thee. But he answered them and said, A generation depraved and adulterous requireth a sign; but a sign shall not be given to it, but the sign of Jaunon the prophet; for as Jaunon was in the belly of the fish three days and three nights, so the Son of man shall be in the heart of the earth three days and three nights. The men of Ninevoë shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jaunon; and, behold, a greater than Jaunon (is) here. The queen of the south shall arise in the judgment with this generation, and shall condemn it; for she came from the confines of the earth that she might hear the wisdom of Shelemun; but one more excellent than Shelemun is here. When the unclean spirit shall have gone forth from a child of man, he wandereth through places that have no waters in them, and seeketh repose, but findeth (it) not. Then he saith, I will return unto the house from whence I came forth; and coming, he findeth it untenanted, cleansed, and decorated. Then he goeth and taketh with him seven other spirits, than himself more wicked, and they enter and dwell in him. And the end of that man is worse than his beginning. So shall it be with this wicked race! While he spake to the assembly, his mother and his brethren came, standing without, and seeking to speak with him. And a man said to him, Thy mother and thy brethren are standing without, and are requesting to speak with thee. But he answered and said to him who spake to him, Who is my mother, and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother, and behold my brethren! For every one who doeth the will of my Father who is in heaven, he is my brother, and my sister, and my mother.

XXXI. *Fourth Day of the Second Week of the Fast.*

In that day Jeshu went forth from the house and sat by the sea-side;* and great multitudes gathered near him, so that he went up and sat in a vessel; and all the multitude were standing on the shore of the sea. And he discoursed largely to them in parables, and said:

Behold, there went forth a sower to sow; and as he sowed, some fell by the road-side, and the fowl came and devoured it. Another (portion) fell upon the rock, where there was not much soil; and immediately† it sprung up, because there was no depth of earth. But when the sun was risen, it burned, and, because it had no root, it withered away. And another fell among the thorns, and the thorns sprang up and choked it. And another fell into good earth, and gave fruits, this a hundred, another sixty, and another thirty. He who hath ears to hear, let him hear.

And his disciples approached, saying to him, Why dost thou speak to them in parables? He replied and said to them, Because unto you it is given to know the mystery of the kingdom of heaven, but unto them it is not given. For unto him who hath, it shall be given, and it shall be increased to him: but [as] to him who hath not, that also which he hath shall be taken from him. On this account I speak to them in parables. Hence they see, and (yet) see not; and they hear, and (yet) hear not, neither understand; and accomplished in them is the prophecy of Eshaia, who said, that hearing they should hear, but not understand, and seeing they should see, but not know. For the heart of this people is become gross, and with their ears they have heard heavily, and their eyes they have shut, that they may not

* By the hand of the sea.

† *Bar-shoteh*, "the son of its hour."

see with their eyes, nor hear with their ears, nor understand with their hearts, and be converted, and I heal them. But blessed are your eyes which see, and your ears which hear: for, Amen I say unto you, that many prophets and just ones have desired to behold what you see, and have not beheld, and to hear what you hear, and have not heard. You, then, attend to the comparison of the seed: (When) any one who heareth the doctrine of the kingdom doth not understand it, there cometh the evil (one), and snatcheth away the doctrine that was sown in his heart: this is what by the road-side was sown. But that which was sown upon the rock is he who heareth the word, and at once with joy apprehendeth it. Yet hath he no root in him, but is (only) for a time; and when affliction or persecution occurs on account of the doctrine, he is quickly offended. That sown [in] the place of thorns, is he who heareth the word, but the anxious thought of this world and the illusions of riches stifle the word in him, and he is without fruits. But that which upon good ground was sown is he who heareth my doctrine, and understandeth (it), and giveth fruits, and produceth, whether a hundred, or sixty, or thirty fold.

XXXII. *Oblation for the Sabbath of the Priests.*

Another comparison he allegorized unto them, and said: The kingdom of heaven is like unto a man who sowed good seed in his field And while men slept, came his adversary, and sowed zizania among the wheat, and went. And when the plant sprang up and produced fruit, then appeared the zizania. And the labourers of the house-lord drew near and said to him, Our lord, didst thou not sow good seed in thy field? From whence then is the zizania in it? But he said to them, A foeman hath done this. The labourers say to him, Art thou

willing that we go and gather them? But he said to them, (No,) lest, when ye gather the zizania, you root out with them the wheat also. Leave (them), that both may grow together till the harvest; and in the season of harvest I will say to the reapers, Gather first the zizania, and bind them (together in) bundles, that they may burn; but the wheat collect into my barns.

Another comparison allegorized he to them, and said: The kingdom of heaven is like a grain of mustard, which a man took and sowed in his field. This is less than all other seeds; but when it has grown, it is greater than all herbs, and becometh a tree, so that the fowl of the heavens come (and) build in its branches. Another parable he spake to them: The kingdom of heaven resembles that leaven which a woman took and hid in three satas * of meal, until the whole was leavened.

All these spake Jeshu in parables to the multitude; and without a parable he did not speak with them. That there should be fulfilled what was spoken by the prophet, who said, I will open my mouth in comparisons, and pour forth things hidden from before the foundation of the world.

Then Jeshu dismissed the multitudes, and came into the house; and his disciples drew near him, and said to him, Expound to us the comparison of the zizania of the field. He answered and said to them, He who sowed the good seed is the Son of man. The field is the world. Now, the good seed are the sons of the kingdom, but the zizania are the sons of the evil one. The adversary who sowed them is Satana; the harvest is the consummation of the world; the reapers are the angels. As, therefore, the zizania are gathered and burned in the fire, so shall it be in the completion of this world. The Son of man shall send forth his angels, and they shall collect from

* The *seü*, or *sata*, was the third of an *ephah*.

his kingdom all those who cause offence, and all (who) work iniquity, and shall throw them into a furnace of fire; there shall be weeping and gnashing of teeth. Then the just shall shine forth as the sun in the kingdom of their Father. He who hath ears to hear, let him hear.

Again, the kingdom of heaven is like a treasure which was hidden in a field, (and) which a man found and concealed, and from joy went and sold all that he had, and bought that field.

Again, the kingdom of heaven is like unto a man a merchant, who sought goodly pearls; but who, when he had found one pearl of exceeding price, went, sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, which was thrown into the sea, and from every kind collected. And when it was full, they drew to the shore, and sat down, and selected; and the good they threw into vessels, and the bad they cast without. Thus shall it be at the consummation of the world. The angels shall go forth, and separate the evil from among the just, and cast them into the furnace of fire; there shall be weeping and gnashing of teeth!

Jeshu said to them, Have you understood all these? They say to him, Yes, our Lord. He saith to them, On this account every scribe who is learned in the kingdom of heaven, is like to a man a house-lord, who bringeth forth from his treasuries the new and the old.

XXXIII. *Evening of the Beheading of Juchanon.*

And when Jeshu had finished these parables, he passed from thence, and came to his city, and taught them in their synagogues, so that they were astounded and said, Whence hath he (Whence to him) this wisdom and these powers? Is not this the son of the carpenter? Is not his mother called Mariam, and his brothers, Jakub,

and Josi, and Shemun, and Jehuda? and his sisters, all, are they not with us? Whence to this one all these? And they were offended with him. But Jeshu said to them, No prophet is contemned except in his own city and in his own house. And he did not many miracles there on account of their unbelief.

In that time Herodes Tetrarka heard the rumour concerning Jeshu; and he said to his servants, This is Juchanon the Baptizer: he hath risen from the house of the dead, therefore powerful works are wrought by him. For he, Herodes, had seized Juchanon, and bound him and cast him (into) the house of the chained, because of Herodia the wife of Philip his brother. For Juchanon had said to him, It is not lawful that she should be to thee a wife. And he would have killed him, but he feared the people, because as a prophet they held him. But at the birth-day of Herodes, the daughter of Herodi danced before those who reclined, and she please Herodes; wherefore with an oath he sware to her to giv her whatever she should demand. Then she, becau instructed by her mother, said, Give me here in a dis the head of Juchanon the Baptizer. And the king sic ened, yet, on account of the oath and the guests, l commanded that it should be given to her. And he s [and] cut off the head of Juchanon in the house of th chained. And his head was brought in a dish, ar given to the girl, and she carried it herself to her mothe And his disciples came near, took up his corpse, buri (it), and came and showed Jeshu. Then Jeshu, when l heard, removed from thence by ship to a desert place l himself; and when the multitude heard it, they car after him on dry land from the cities. And Jeshu car forth, and saw great multitudes, and felt compassion f them, and healed their diseases.

XXXIV. *For the daily Oblation.*

But when it was eventide, his disciples approached him, and said to him, The place is desert, and the time passed over; send away these multitudes of men, that they may go to the villages, and buy for themselves food. But he said to them, It is not needful that they should go; give you them to eat. They said to him, We have nothing here but five cakes and two fishes. Jeshu said to them, Bring them hither to me. And he directed the multitudes to recline upon the ground; and he took the five loaves and two fishes, and looked up to heaven, and blessed, and brake, and gave to his disciples, and the disciples themselves placed (it) before the multitudes. And all did eat, and were satisfied; and they took up, of the abundance of the fragments, twelve baskets when full. Now those men who had eaten were five thousand, besides women and children. And immediately he constrained his disciples to ascend into the bark, and proceed before him to the other shore, while he was dismissing the crowds. And when he had sent the multitudes away, he went up to a mountain by himself, to pray.

XXXV. *Evening of the second Sunday after the Resurrection.*

And when it was dark, he alone was there. But the vessel was distant from the land many stadia, being greatly beaten with the waves, for the wind was against them. But in the fourth watch of the night, Jeshu came to them, walking upon the waters. And the disciples beheld him walking on the waters, and they were troubled, saying, That it was a spectre; * and from fear they cried out. But Jeshu at once spoke to them, and

* Or, a false vision.

said, Take courage, I am, fear not! And Kipha answered, and said to him, My Lord, if it be thou, command me to come to thee upon the waters. Jeshu said to him, Come. And Kipha descended from the ship, and walked on the waters to go to Jeshu. But when he saw the furious wind, he feared, and began to sink; and he lifted up his voice, and said, My Lord, deliver me! And immediately our Lord reached forth his hand, and seized him, and said to him, Little of faith, why art thou divided (in mind)? And when they had ascended into the ship, the wind was tranquil. And they who were in the ship, came and adored him, and said, Truly the Son thou art of Aloha. And they rowed, and came to the land of Genésar; and the men of that country recognised him, and sent to all the villages that were about them, and they brought to him all those who were grievously afflicted, and besought from him that they might touch only the border of his mantle; and those who touched were healed.

XXXVI. *Sunday after Pentecost.*

Then came to Jeshu Pharishee and Sophree,* who were from Urishlem, saying, Why do thy disciples transgress the tradition of the elders, and wash not their hands when they eat bread? Jeshu answered, and said to them, Why also do ye transgress the commandment of Aloha for the sake of your tradition? For Aloha hath said, Honour thy father and thy mother; and whoso curseth his father or his mother, to die he shall die: but ye say, Every one who shall say to a father, or to a mother, (It is) my oblation whatever thou wouldst be profited by me, and shall not honour his father or his mother (shall be guiltless). Thus you have abolished the word of Aloha for the sake of your tradition. Ye hypo

* Scribes.

crites! rightly prophesied concerning you Eshaia the prophet, and said, This people with the lips honour me, but their heart (is) very far from me. But in vain they reverence me, while they teach the doctrines of the commandments of men.* And he called to the multitudes, and said to them, Hear, and understand: It is not that which, entering the mouth, contaminates a man; but that which shall come from the mouth, that contaminates a man. Then drew near his disciples, saying to him, Knowest thou that the Pharishee who heard this word were offended? But he answered, and said to them, Every plantation which my Father who is in heaven hath not planted shall be rooted up. Leave them: they are blind leaders of the blind; but if a blind man shall lead a blind man, both shall fall into the ditch. And Shemun Kipha answered and said, My Lord, expound to us this parable. But he said to them, Do you also not yet understand? Know you not that whatsoever entereth the mouth, goeth into the belly, and from thence in purification it is cast without? But whatsoever from the mouth shall come forth, from the heart cometh forth, and this [it is that] contaminates a child of man. For from the heart proceed evil thoughts, adultery, murder, fornication, robbery, false witness, blasphemy. These are they which defile a man; but if any one eat when his hands are not washed, he is not defiled.

XXXVII. *Evening of the first Day in the fourth Week of the Fast.*

And Jeshu went forth from thence, and came to the borders of Tsur and Tsaidon. And, behold, a Canaanite woman from those coasts came forth crying, and saying, Have mercy upon me, my Lord, son of David! my daughter is grievously possessed with the demon! But

* Sons of men.

he did not return her an answer. And the disciples approached and requested from him, saying, Dismiss her, for she crieth after us. But he answered and said to them, I am not sent but to the sheep which have wandered from the house of Israel. Then she came, worshipped him, and said, My Lord, help me! Jeshu said to her, It is not proper to take the children's bread and throw it to the dogs. But she said, Even so, my Lord yet the dogs eat from the crumbs that fall from the tables of their masters, and live. Then said Jeshu to her, O woman, great is thy faith! be it to thee as thou wilt! And healed was her daughter from that hour And Jeshu passed from thence, and came near the sea of Galila; and he ascended the mountain and sat there And there drew near to him great gatherings (of people) and with them there were the lame, and the blind, and the dumb, and the mutilated, and many others; and they cast them at the feet of Jeshu, and he healed them So that those multitudes were astounded as they beheld the dumb speaking, and the mutilated made whole, and the lame walking, and the blind seeing; and they glorified the Aloha of Isroel.

XXXVIII. *For the daily Oblation.*

But Jeshu himself called his disciples, and said to them, I have pity for this multitude, who, behold, for three days have continued with me, but there is nothing for them to eat; and to send them away fasting, I am unwilling, lest they should faint in the way. The disciples say to him, Whence can we have bread in the wilderness, that we may satisfy this whole multitude Jeshu saith to them, How many loaves have you? They say to him, Seven, and a few small fishes. And he directed that the multitudes should recline upon the ground. And he took those seven loaves and th

fishes, and offered praise, and brake, and gave to his disciples, and the disciples gave to the multitudes; and they all did eat and were satisfied: and they took up of the abundance of fragments seven baskets full. And they who had eaten, were four thousand men, besides women and children. And when he had dismissed the multitudes, he ascended into a ship, and came to the coasts of Magodu.

And there came Pharishee and Zadukoyee, tempting him, and demanding that he would show them a sign from heaven. But he answered and said to them, When it is evening, you say, It will be serene weather, for the heaven hath reddened. And in the early morning you say, To-day will be tempestuous, for the heaven hath reddened gloomily. Hypocrites! the aspect of the heaven you are skilful to discriminate, (but) the signs of this time you know not how to distinguish. A depraved and adulterous race requireth a sign, but a sign shall not be given to it, save the sign of Jaunon the prophet; and he left them, and went away. And when his disciples had come to the opposite [shore], they had forgotten to take bread with them. But he said to them, Take heed and beware of the leaven of the Pharishee and Zadukoyee. But they thought within themselves, saying, (It is) because bread we have not taken. But Jeshu knew, and said to them, Why reason you within yourselves, little in faith, because bread you have not brought? Have you not yet understood? Do you not remember those five loaves for the five thousand, and how many panniers you took up? Or those seven loaves and the four thousand, and how many baskets you took up? Why do you not understand that it was not concerning bread I spoke to you, but that you should beware of the leaven of the Pharishee and of the Zadukoyee? Then they understood that he did not say that they should beware of the leaven of

bread, but of the doctrine of the Pharishee and of the Zadukoyee.

XXXIX. *Commemoration of the holy Apostles.*

Now when Jeshu had come to the place of Cesarea of Philipos, he questioned his disciples, saying, What do men say concerning me who am the Son of man? They said to him, Some say that thou art Juchanon the Baptizer, but others Elia, and others Eramia, or one from the prophets. He saith to them, But you, whom say you that I am? Shemun Kipha answered and said, Thou art the Meshicha, Son of Aloha the Living. Jeshu responded and said to him, Blessed art thou, Shemun-bar-Jona; because flesh and blood have not revealed (this) to thee, but my Father who is in heaven. Also I say unto thee, that thou art Kipha, and upon this rock will I build my church, and the gates of Sheul shall not prevail against her. To thee will I give the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. Then he commanded his disciples that no man they should tell that he was the Meshicha.

XL. *Second Sunday after Pentecost.*

And from that time began Jeshu to show to his disciples that it was to be that he should go to Urishlem, and suffer much from the elders and the chief priests and scribes, and be slain, and the third day arise again. Then Kipha took him (apart?) and began to expostulate with him, and said, Far be it from thee, my Lord, that this should be to thee! But he turned and said to Kipha, Get thee behind me, Satana! thou art a stumbling-block to me, because thou thinkest not from Aloha, but from the sons of men! Then said Jeshu to his disciples,

Whosoever willeth to come after me, let him deny himself, and let him take up his cross and follow me. For whosoever willeth to save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. For what shall a man be profited, if the whole world he shall acquire, and his soul shall perish? or what equivalent shall a man give for his soul? For it is to be, that the Son of man shall come in the glory of his Father with his holy angels, and then shall he render unto every man according to his works.

XLI. *Evening of the Feast of Tabernacles.*

AMEN, I say unto you, There are men standing here who shall not taste death, until they shall have seen the Son of man coming in his kingdom. And after six days, Jeshu took Kipha, and Jakub, and Juchanon his brother, and led them to a high mountain by themselves. And Jeshu was changed before them; and his countenance shone like the sun, and his vestments were resplendent as the light. And there were seen with them Musha and Elia talking with him. Then answered Kipha, and said to Jeshu, My Lord, it is good for us to be here; and if thou art willing, we will make here three tabernacles; one for thee, and one for Musha, and one for Elia. But while he spake, behold, a bright cloud overspread them, and the voice was from the cloud, saying, This is my Son, the Beloved, in whom I have delighted: to him attend. And when the disciples heard, they fell upon their faces and feared greatly. And Jeshu approached them and touched them, and said, Arise, fear not. And they lifted up their eyes and saw no man, except Jeshu by himself. And while they were descending from the mountain, Jeshu charged them, and said to them, Before no man declare this vision,* until the Son

* To the eye of man tell not this vision.

of man be risen from the dead.* And the disciples asked and said to him, Why therefore say the scribes that Elia must come first? Jeshu answered and said to them, Elia cometh first that he may fulfil every thing; but I say to you, that, behold, Elia hath come, but they knew him not, and have done to him as they would. So also is the Son of man to suffer from them. Then understood the disciples that concerning Juchanon the Baptizer he spake to them.

XLII. *Second Day in the third Week of the Fast.*

AND when they came to the multitude, a man approached him and kneeled upon his knees, and said to him, My Lord, have mercy on me! my son is lunatic and grievously afflicted; for often he falleth into the fire and often into the water. And I brought him to thy disciples, but they could not heal him. Jeshu answered and said, O unbelieving and perverse generation! how long shall I be with you, how long shall I bear with you? Bring him hither to me. And Jeshu rebuked him, and the demon went forth from him, and the youth was healed from that hour. Then came the disciples to Jeshu by himself, and said to him, Why were we not able to heal him? Jeshu saith to them, Because of your unbelief; for assuredly I tell you, if there were in you faith as a grain of mustard, you should say to this mountain, Pass hence, and it would pass away; and nothing should overcome you. But this kind goeth not forth but by fasting and by prayer.

XLIII. *Third Day in the third Week of the Fast.*

WHEN they had returned into Galila, Jeshu said to them, It is coming that the Son of man shall be delivered into the hands of men, and they shall kill him;

* From (among) the dead: plural.

and in the third day he shall arise. And it grieved them exceedingly. And when they came to Kapher-nachum, they who took the two zuzis, the head-silver, approached Kipha and said to him, Your master, doth he not give his two zuzeen? * He saith to them, Yes. And when Kipha entered the house, Jeshu anticipated him, and said to him, How doth it appear to thee, Shemun? the kings of the earth, from whom do they take custom and head-silver, from their children, or from aliens? Shemun saith to him, From aliens: Jeshu saith to him, Then the children are free.† But that we may not offend them, go to the sea, and cast the hook; and the fish that first cometh up, open his mouth; and thou shalt find a stater, that take and present for me and thee.

XLIV. *Third Sunday after Pentecost.*

In that hour the disciples came near to Jeshu, saying, Who is greatest in the kingdom of heaven? And Jeshu called a child, and made him stand in the midst of them, and said, Amen I say to you, unless you be converted and become as children, you shall not enter the kingdom of heaven. Whosoever therefore humbleth himself as this child, he shall be greatest in the kingdom of heaven. And whosoever shall receive [such] as [are] like this child in my name, he receiveth me. And every one that shall offend one of these little ones who believe in me, to him it had been better that the mill-stone of an ass ‡ were hung to his neck, and himself plunged into the depths of the sea. Woe to the world from causes of offence! for it is unavoidable that causes of offence will come; but woe to the man by whom § the causes of

* The *zuz*, or *zuza*, was a silver coin, value one drachm.

† Sons of the free.

‡ That is, the stone of a mill worked by an ass or mule.

§ By whose hand.

offence shall come! If, then, thine hand or thy foot shall be a cause of offence to thee, cut it off, and cast it from thee; for it is good for thee that thou enter into life * lame or mutilated; and not that, having two hands or two feet, thou fall into the fire of eternity. And if thine eye be a cause of offence to thee, dig it out, and cast it from thee; good (it is) for thee that with one eye thou enter into life;* and not that, having two eyes, thou fall into the gihâna of fire. See that you contemn not one of these little ones: for I say unto you that their angels in all time are beholding the face of my Father who is in heaven. For the Son of man is come to save that which had perished. How doth it appear to you? if a man have an hundred sheep, and one of them shall wander from them, doth he not leave the ninety and nine on the mountain, and, going, seek that which had wandered? And if he shall find it, assuredly I tell you that he rejoiceth in it more than (in) the ninety and nine which wandered not. So it is not good † before your Father who is in heaven, that one of these little ones should perish.

XLV. *For the first Day in the fourth Week after Pentecost.*

Now if thy brother offend against thee, go, and argue (the matter) between thyself and him alone; and if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two, that upon the mouth of two or three witnesses may be established every word. And if, also, he will not hear them, tell the church; but if he will neither hear the church, let him be to thee as a publican and as a heathen. And, Amen I say unto you, that whatsoever you shall bind on earth shall be bound in heaven; and whatsoever you shall loose on earth shall be

* Lives. † *Ad lit.*, "The will."

loosed in heaven. Again I say to you, that if two of you shall consent on earth concerning every thing that they shall ask, it shall be done for them by my Father who is in heaven. For where two or three are assembled in my name, there am I in the midst of them. Then Kipha came near to him, and said to him, My Lord, how many times, if my brother offend me, shall I forgive him; until seven times? Jeshu said to him, I say not to thee, Until seven, but, Until seventy times seven and seven.*

XLVI. *Friday of the second Week in the Fast.*

Therefore is the kingdom of the heavens likened to a royal person† who would take the account from his servants. And when he began to receive, they brought to him one who owed a myriad talents. And when he had nothing to pay, his lord commanded that they should sell (both) himself, his wife, and his children, and all that he had, and to pay. And that servant fell and worshipped him, saying, My lord, be patient of spirit toward me, and all things I (will) pay thee. And the lord of that servant had mercy, and absolved him, and forgave him his debt. Then went forth that servant, and found one of his fellows who owed him a hundred pence; and he seized him, strangling, and saying to him, Give me what thou owest to me. His fellow-servant fell at his feet, beseeching him, and saying, Be patient of spirit towards me, and I (will) pay thee. But he would not, but went and threw him into the house of the chained until he should have rendered him what he owed him. When their fellow-servants saw what was done, they were greatly grieved, and went and declared to their lord all that was done. Then his lord

* *Septuaginta vices septem, et septem vices: vel septuagies septies et septies; id est, quatuordecim vicibus septuagies. Vide* Tremellium, *in loc.*

† A man a king.

summoned him and said to him, Evil servant! all that debt did I forgive thee, because thou didst entreat me. Oughtest thou not to have been as gracious to thy fellow-servant as I was gracious unto thee? And his lord was indignant, and delivered him to the tormentors, until he should have paid all whatsoever he owed to him. Thus will your heavenly Father deal with you unless you forgive each his brother from your heart his trespasses.

XLVII. *Morning of the first Day in the Week after the Festival of the Cross.*

And it was that when Jeshu had finished these words, he removed from Galila and came into the confines of Jehûd beyond Jurdan. And great multitudes came after him, and he healed them there. And the Pharishee approached him, and, tempting him, propounded to him whether it was lawful for a man to send away his wife for every cause. But he answered and said to them, Have you not read that He who created from the beginning, male and female hath made them? And he said, On this account a man shall leave his father and his mother, and shall cleave to his wife, and they two shall be one flesh. Wherefore they were not [constituted] two, but one body. That, therefore, which Aloha hath conjoined, man shall not separate. They said to him, Why then did Musha direct that he should give a writing of dismissal and send her away? He said to them, Musha, on account of the hardness of your heart, permitted you to send away your wives; but from the beginning it was not so. And I say to you that whosoever shall forsake his wife who is not adulterous, and take another, committeth adultery; and whosoever taketh the deserted one, committeth adultery. His disciples say to him, If thus be the case between the man and the woman, it is not expedient to take a wife. But he said to them,

Not every man is sufficient for this doctrine, but he to whom it is given. For there are some eunuchs who from their mother's womb are born so; and there are some eunuchs who by men are made eunuchs; and there are eunuchs who have made themselves eunuchs on account of the kingdom of heaven. Whosoever is capable of receiving (this), let him receive (it). Then they brought to him children, that he should put his hand upon them and pray. And his disciples forbad them. But Jeshu himself said, Suffer children to come unto me, and forbid them not; for of those who are as these, is the kingdom of heaven. And he put his hand upon them, and went thence.

XLVIII. *Commemoration of Antunios and his holy Companions.*

And one came and approached and said to him, Good teacher, what of good shall I do, that I may have the life of eternity? But he said to him, Why dost thou call me good? none is good but one, Aloha. But if thou wilt enter into life, keep the commandments. He said to him, Which? Jeshu answered him, Thou shalt not kill, neither commit adultery, nor steal, neither shalt thou witness false testimony; and honour thy father and thy mother, and love thy neighbour as thyself. The young man saith to him, These all have I kept from my childhood: how am I deficient? Jeshu saith to him, If thou wilt become perfect, go, sell thy possession and give to the poor, and there shall be for thee a treasure in heaven: and come after me. But he, the young man, heard this word, and went away with sadness, for he had great property. But Jeshu said to his disciples, Amen I say unto you, that it is difficult for the rich to enter the kingdom of heaven. Again I say to you, that it is easier for a camel to enter through the aperture of a needle,

than the rich to enter into the kingdom of Aloha. But the disciples when they heard were greatly hurt, saying, Who then can be saved? Jeshu, beholding them, said, With the sons of men it is not possible; but with Aloha every thing is possible.

XLIX. *Morning of the Festival of Petros the Apostle.*

Then answered Kipha and said to him, Behold, we have abandoned every thing, and have come after thee: what then shall there be for us? Jeshu saith to them, Amen I say to you, that you who have come after me, in the new world, when the Son of man shall sit upon the throne of his glory, you also shall sit upon twelve seats, and shall judge the twelve tribes of Isroel. And every man who hath relinquished houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, on account of my name, shall receive a hundred-fold, and shall inherit the life of eternity, Many however are first who shall be last, and the last first.

L. *Lesson for Paulos the Apostle.*

For the kingdom of heaven is like a man, a houselord, who went forth in the early morn to hire labourers for his vinery. And he bargained with the labourers for a denarius a day, and sent them into his vinery. And he went forth in three hours, and saw others who were standing in the public place and unemployed. And he said to them, Go also you in the vinery, and what is suitable I will give you. Then went they. And he went forth again in six and nine hours, and did the same. And about eleven hours he went out, and found others who were standing and unemployed; and he said to them, Why are you standing all the day unemployed? They say to him, Because no man hath hired us. He saith to them, Go also you into the vinery, and what-

ever is suitable you shall receive. But when it was evening, the lord of the vinery said to the chief of his household, Call the workmen and give to them their wages; and begin from the last unto the first. And they came who (had wrought) from eleven hours; and they received each a denarius. But when the first came, they expected to take more; but they also received each a denarius. And when they had received, they murmured against the house-lord, and said, These last have wrought one hour, and thou hast made them equal with us, who have borne the burden of the day and its heat. But he answered and said to one of them, My friend, I am not unjust towards thee: didst thou not bargain with me for a denarius? Take what is thine and go: I will unto these last to give as unto thee. Is it not lawful for me that whatsoever I am willing, I may do with mine own? Is thine eye evil because I am good? Thus the last shall be first, and the first last; for many are the called, but few the chosen.

LI. *For the first Day in the fifth Week after Pentecost.*

Now Jeshu was about to go up to Urishlem, and he took his twelve disciples by themselves * in the way, and said to them, Behold, we go up to Urishlem, and the Son of man is betrayed to the chief priests and to the scribes, and they shall condemn him to the death; and they shall consign him to the Gentiles, and they shall mock him, and scourge him, and shall crucify him, and on the third day he shall arise. Then came to him the mother of the sons of Zabdai, she and her sons, and worshipped him, and supplicated a certain thing of him. But he said to her, What wilt thou? She said to him, Declare that these my two sons shall sit, one at thy right hand, and one at thy left, in thy kingdom. Jeshu answered

* Between him and themselves.

and said, You know not what you ask: are you able to drink the cup of which I am about to drink, or with the baptism with which I am baptized will you be baptized? They say unto him, We are able! He saith to them, My cup you shall drink, and with the baptism with which I am baptized you shall be baptized: but that you may sit at my right hand, and at my left, is not mine to give, unless to them for whom it is prepared by my Father. And when the ten heard it, they were indignant against those two brothers. And Jeshu called them, and said to them, You know that the princes of the Gentiles are their lords, and their great ones exercise power over them; but it shall not be so among you; but whoever among you willeth to be great, let him be minister to you. And whoever among you willeth to be first, let him be to you the servant. So, the Son of man came not to be served, but to serve, and to give his life the redemption for many.

LII. *Oblation for the fifth Sabbath in the Fast.*

And when Jeshu went forth from Jirichu, a great multitude cometh after him. And, behold, two blind men were sitting by the side * of the way; and when they heard that Jeshu was passing, they gave voice, saying, Be merciful upon us, my Lord, Son of David! But the crowds rebuked them that they should be silent; but they lifted up their voice the more, saying, Our Lord, be merciful upon us, O Son of David! And Jeshu stood and called them, and said, What will you that I should do for you? They say to him, Our Lord, that our eyes may be opened. And he had compassion on them, and touched their eyes, and immediately their eyes were opened, and they went after him.

* By the hand of the way.

LIII. *Evening of the Sunday of Hosannas.*

And when he drew nigh to Urishlem, and had come to Beth-phage, at the mount of Olives, Jeshu sent two of his disciples, and said to them, Go to this village which is over against you, and you shall at once find an ass tied, and her colt with her; loose and bring (them) to me. And if any one say ought to you, say to him that it is requested for our Lord, and immediately he will send them hither. But all this was done that there should be fulfilled what was spoken by the prophet, who said, Tell you the daughter of Tsheum, Behold, thy king cometh to thee, lowly, and riding on an ass, and on a colt the foal of an ass. Then the disciples went, and did as Jeshu had commanded them; and brought the ass and the colt, and laid upon the colt their clothes, and Jeshu rode upon him. And many of the crowds spread their vestments in the way; and others cut down branches from the trees, and strewed them in the way. But the throngs who went before him, and came after him, cried out and said, Ushana to the son of David! blessed be He who cometh in the name of the Lord! Ushana in the heights! And when he had entered Urishlem, the whole city was commoved, and said, Who is this? But the multitude answered, This is Jeshu, the prophet who is from Natsrath of Galila.

And Jeshu went into the temple of Aloha, and cast out all those who sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of those who sold doves; and said to them, It is written, that my house shall the house of prayer be called, but ye have made it a den of thieves. And there came to him in the temple the blind and the lame, and he healed them. But when the chief priests and Pharishee saw the wondrous things which he did, and the

children who were crying in the temple, and saying, Ushana to the son of David, they were displeased with them, saying to him, Hearest thou what these say? Jeshu saith to them, Yes: have ye not read, that from the mouth of children and of babes thou hast prepared praise?

LIV. *Lesson for the fifth Day in the fourth Week of the Fast.*

And he abandoned them, and went forth without the city to Bethania, and lodged there. But in the early morn, as he returned to the city, he hungered: and he saw a certain fig-tree in the way, and came to it, but found nothing thereon but leaves only; and he said, Let there be no fruit upon thee again for ever. And immediately that fig-tree withered. And the disciples saw, and were astonished, saying, How in a moment is the fig-tree withered! Jeshu answered and said to them, Amen I say to you, that if faith were in you, and you did not hesitate,* you should not only do (as) to this fig-tree, but also were you to say to this mountain, Be thou lifted up and fall into the sea, it should be done. And whatsoever you shall ask in prayer and shall believe, you shall obtain. And when Jeshu came to the temple, the chief priests and elders of the people approached him, while he taught, saying to him, By what authority doest thou these things, and who gave thee this authority? Jeshu answered and said to them, I will also ask you one word; and if you will tell me, I will also tell you by what authority I do these (things). The baptism of Juchanon, whence is it, from heaven or from men? But they thought within themselves, saying, If we shall say, From heaven, he saith to us, Why did ye not believe him? And if we shall say, From men, we fear from the crowd;

* Were not divided; that is, in mind.

for all have regarded Juchanon as a prophet. And they answered, saying to him, We know not: Jeshu saith to them, Also I tell not you by what authority I do these (things).

LV. *Second Station of the second Night of the Passion.*

But how doth [it] appear to you? a certain man had two sons; and he came to the elder, and said to him, My son, go to-day work in the vinery. But he answered and said, I am not willing: yet afterwards he relented, and went. He came to the other, and said likewise. He answered and said, I (will), my lord; yet went not. Which of these two did the will of his father? They say to him, The elder. Jeshu saith to them, Amen I tell you, the tribute-takers and harlots go before you into the kingdom of Aloha. For Juchanon came to you in the way of righteousness; and you believed him not. But the tribute-takers and harlots believed him: but you neither when you saw (him, nor) afterwards, repented, that you might believe him. Hear another comparison: A certain man was a house-lord; and he planted a vinery, and surrounded it with an hedge, and dug a wine-press in it, and built in it a tower, and had it taken by labourers, and journeyed. And when the time of fruits drew near, he sent his servants to the husbandmen, that they might send him of the fruits of his vinery. And the husbandmen took his servants, and beat some, and stoned some, and killed others. And again he sent other servants more than the first, and they acted towards them likewise: last, he sent to them his son, saying, Now will they be ashamed from my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take the inheritance. And they seized and cast him without the vinery, and killed him. When the lord of the vinery, therefore,

cometh, what will he do to these husbandmen? They say to him, Most miserably will he destroy them, and the vinery will he cause to be held by other labourers, (even) such as will give him the fruits in their seasons. Jeshu saith to them, Have you not read in the scripture, that the stone which the builders rejected, this is become the head of the corner? By the Lord was this done, and it is wondrous in our eyes. On this account I tell you, that the kingdom of Aloha is taken from you, and shall be given to a people who will yield fruits. And whosoever shall fall upon this stone shall be broken; but every one upon whom it shall fall, it will scatter (him). And when the chief priests and Pharishee heard his comparisons, they knew that concerning themselves he had spoken. And they sought to apprehend him, but feared the people, because as a prophet they regarded him.

LVI. *First Service in the second Night of the Passion.*

And Jeshu answered again by comparisons, and said, The kingdom of heaven resembles a royal person who made a feast to his son; and he sent his servants to call the invited ones to the feast, but they were not willing to come. And again he sent other servants, and said, Tell the invited ones, Behold, my dinner is prepared, my oxen and my fatlings are killed, and all things are ready; come to the feast. But they despised (it), and went, one to his domain, and another to his business. But the rest took his servants and shamefully treated and killed (them). But when the king heard, he was wroth; and sent his forces and destroyed those murderers, and burned their city. Then said he to his servants, The feast is prepared, and those who were invited were not worthy. Go therefore into the outlets of the highways, and every one whom you find call to the feast. And those servants went forth into the highways, and assem-

bled all whom they found, the bad and the good; and the place of feasting was filled with guests.* And the king entered to see the guests,* and he saw there a man who was not dressed in the garments of a festival. And he said to him, My friend, how didst thou enter here, when thou hast not the vestments of the feast? But he was silent. Then said the king unto the servitors, Bind his hands and his feet, and cast him forth into the darknesses without: there shall be weeping and gnashing of teeth. For many are the called, but few the chosen.

LVII. *Evening of the third Day in Passion Week.*

THEN went the Pharishee and took counsel how they might ensnare him in discourse. And they sent to him their disciples with (certain) of the household of Herodes, saying to him, Doctor, we know that thou art resolutely true, and (that) the way of Aloha in truth thou teachest; neither carriest thou fear for man, for thou acceptest not the person of men.† Tell us then, how doth it appear to thee? is it lawful to give head-money‡ unto Cesar or not? But Jeshu knew their malice, and said, Why do you tempt me, you hypocrites? Show me the denarius of the head-silver. And they presented to him a denarius. And Jeshu said to them, Whose are this image and inscription? They say, Cesar's. He saith to them, Give then (the things) of Cesar unto Cesar, and (the things) of Aloha unto Aloha. And when they heard, they wondered, and left him, and went.

LVIII. *Lesson for the Dead.*

IN that (same) day came the Zadukoyee, affirming to him, (that) there is no life for the dead. And they questioned him, saying to him, Doctor, Musha has said to us that if a man die having no children, his brother

* Recliners. † Faces of men. ‡ Head-silver.

shall take his wife and raise up seed unto his brother. But there were with us seven brethren: the eldest (of whom) took a wife, and died. And because he had no children, he left his wife unto his brother. So also did he who was second, and he who was the third, and unto the seventh of them. But the last of all the woman also is dead. In the resurrection, therefore, of whom from these seven shall she be the wife? for all had taken her. Jeshu answered and said to them, You do err, because you understand not the scriptures nor the power of Aloha. For in the resurrection of the dead, they take not wives, neither are wives [united] to husbands; but as the angels of Aloha in heaven are they. But concerning the resurrection of the dead, have you not read that which has been spoken to you by Aloha, who said, I am the God of Abraham, the God of Is'hok, the God of Jakub? But Aloha is not of those who are dead, but of those who are alive. And when the multitudes heard, they were wonder-struck at his doctrine.

LIX. *Third Morning in Passion Week.*

But when the Pharishee heard that he had silenced the Zadukoyee, they gathered together. And one from them, who was skilful in the law, questioned him, tempting him, Doctor, which commandment is greatest in the law? Jeshu said to him, Thou shalt love the Lord thy Aloha with* all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. This is the commandment, the great and the first. And the second is like unto it, That thou shalt love thy neighbour as thyself. On these two commandments hang the law and the prophets.

While the Pharishee were gathered together, Jeshu questioned them, and said, What say you concerning the

* Or, from all, &c.

Meshicha,—whose son [is he]? They say to him, Son of David. Saith he to them, And how doth David in spirit call him THE LORD? For he said, that the Lord said unto my Lord, Sit thou at my right hand until I put thine adversaries beneath thy feet. If, then, David calleth him the Lord, how is he his son? And no man could give to him the answer; nor did any man dare again from that day to question him.

Then Jeshu discoursed with the multitudes and with his disciples, and said to them, Upon the chair of Musha sit the scribes and the Pharishee. Every thing, therefore, which they tell you to observe, observe and do; but after their practices do not act; for they say, and do not. And they bind heavy burdens, and lay them on the shoulders of men, but they [themselves] with their fingers are not willing to touch them. And all their works they do that they may be seen of men; for they widen their tephillin,* and lengthen the fringes of their waving vestments,† and love the chief reclining-places at evening feasts, and the highest seats in synagogues, and the shaloma in public places, and to be called of men Râbi.‡ But be you not called Râbi: for One is your Master; but all ye are brethren. And call no man Abâ§ to you upon earth: for One is your Father, who is in heaven. Neither be ye called Medabronee:|| for One is your Guide,—the Meshicha. But he who is great among you, let him be your servitor. For whosoever will exalt himself shall be humbled; and whosoever will abase himself shall be exalted.

* Phylakteries; called as above, from the Chaldee *tephilla*, "prayer." For their formation and uses, see the commentators.

† *Martuto; vestis tremula:* from the Chaldee *rethath*, *tremuit.*

‡ My Master. § Father. || Guides.

LX. *First Service in the third Night in Passion Week.*

Woe to you, scribes and Pharishee, hypocrites! because you devour the houses of widows, with the pretext of prolonging your prayers; on account of which you shall receive the greater judgment. Woe to you, scribes and Pharishee, hypocrites! because you hold the kingdom of heaven closed before the children of men; for you will not enter in yourselves, and them who are entering you will not permit to enter. Woe to you, scribes and Pharishee, hypocrites! because you go over sea and dry (land) to make one proselyte; and when you have done it, you make him doubly more a son of gihana than yourselves. Woe to you, ye blind guides, who say, That [to him] who sweareth by the temple, it is nothing; but if he swear by the gold which is in the temple, he is liable! You senseless and blind! for which is greater, the gold, or the temple that sanctifieth the gold? And (that) whoever sweareth by the altar, it is nothing; but [if] he swear by the oblation which is upon it, he is liable. You foolish and sightless! for which is greater, the oblation, or the altar that sanctifieth the oblation? He therefore who sweareth by the altar, sweareth by it, and by all things that are upon it. And he who sweareth by the temple, sweareth by it, and by whatever abideth in it. And whosoever sweareth by heaven, sweareth by the throne of Aloha, and by Him who sitteth thereon. Woe to you, scribes, Pharishee, hypocrites! because you tithe mint, dill, and cummin, and omit the more grave [requirements] of the law,—justice, benignity, and faithfulness. For these you should have done, and those not omitted. You blind guides, who strain out gnats and swallow camels. Woe to you, scribes and Pharishee, hypocrites! who cleanse the outside of the cup and dish (which) within are full of rapine and injustice. Sightless

Pharishee! cleanse first the inside of the cup and the dish, that their outside also may be clean. Woe to you, scribes and Pharishee, hypocrites! for you are like whited sepulchres, which without appear beautiful, but within are full of the bones of the dead and all impurity. So you also from without appear to the sons of men as righteous, but within you are full of unrighteousness and hypocrisy.

LXI. *Second Service of the third Night in Passion Week.**

Woe to you, scribes and Pharishee, hypocrites! because you rebuild the tombs of the prophets and beautify the sepulchres of the just; and say, If we had been in the days of our fathers, we would not have been with them partakers in the blood of the prophets: thus bearing witness against yourselves, that you are the sons of them who killed the prophets. And you also,—complete the measure of your fathers. Serpents, birth of vipers! how will you escape from the judgment of gihana? On this account, behold, I send to you prophets, and wise men, and scribes; (some) of these you shall kill and crucify; and (some) of these you shall scourge in your synagogues, and persecute them from city to city. So that there shall come upon you all the blood of the just which hath been shed upon the earth; from the blood of Habil the righteous, unto the blood of Zakaria-bar-Barakia, whom you slew between the temple and the altar. Amen I say unto you, that all these shall come upon this generation. Urishlem, Urishlem! who killest the prophets, and stonest them who are sent unto her, what times would I have gathered thy children, as gathereth the hen her young ones beneath her wings, and you would not! Lo, your house is left unto you desolate. For I say unto you, That you shall not see me from henceforth, until you

* Also for St. Stephen.

shall say, Blessed is he who cometh in the name of the Lord.

LXII. *Evening of the Festival of the Cross.*

And Jeshu went forth from the temple to depart: and his disciples approached him, showing him the building of the temple. But he said to them, See you not all these? Amen I say to you, There shall not be left here a stone upon a stone which shall not be destroyed. And while Jeshu sat upon the mount of Olives, his disciples drew near and said between themselves and him, Tell us when these things shall be; and what is the sign of thy coming and of the consummation of the world. Jeshu answered and said to them, Beware that no man cause you to err; for many will come in my name and will say, I am the Meshicha; and many will be deceived. But it will be for you to hear [of] wars and the noise of battles; (yet) see that you be not perturbed; for all these will take place, but not yet is the end. For people will rise against people, and kingdom against kingdom; and there shall be famines, and plagues, and earthquakes in various places. But these are all the beginning of sorrows. Then shall they deliver you to affliction, and shall kill you; and you shall be hated of all peoples on account of my name. Then shall many be offended, and shall hate one another, and betray one another. And many lying prophets shall stand up, and shall delude the multitudes. And because of the abounding of iniquity, the love of many will languish. But he who shall persevere unto the end,—he shall live. And this annunciation of the kingdom shall be proclaimed in the whole world as a testimony for all nations; and then will come the end. But when you see the unclean sign of desolation which was spoken of by Daniel the prophet, that it standeth in the holy place;—he who readeth let him

understand!—then let those who are in Jehud escape to the mountain. And let not him who is on the roof descend to take what [is in] his house; nor he who is in the field turn back to take his vestment. But woe to those who are with child, and to those who give suck in those days! But pray that your flight may not be in the winter, nor on the shabath. For then shall be the great affliction, such as hath not been from the beginning of the world until now, neither shall be (again). And unless those days be cut short, none could live of all flesh: but on account of the chosen those days shall be cut short. Then if any one shall say to you, Lo, here is the Meshicha, or there; believe them not. For there shall arise false Meshichas and prophets of untruth; and they shall give forth magnificent signs, so as to seduce, if possible, the chosen also. If therefore they shall say to you, (observe! I have told you before,) Behold, he is in the desert; go not forth: or, Behold, he is in the inner chamber; believe not. As the lightning cometh forth from the east, and is seen unto the west, so shall be the advent of the Son of man. But where the body shall be, there will be assembled the eagles. But immediately after the affliction of those days, the sun will become dark, and the moon show not her light, and the stars shall fall from heaven, and the powers of heaven be commoved. And then shall be seen the standard of the Son of man in heaven, and then all the generations of the earth* shall wail, and they shall see the Son of man coming upon the clouds of heaven, with great power and glory. And he shall send his angels with the great trumpet, and they shall gather the chosen who are his from the four winds and from the ends of heaven.† But from the fig-tree learn a parable: As soon as her branches

* Or, tribes of the land.

† From the extremity of the heavens to their extremity.

are soft, and they put forth her leaves, you know that summer draweth nigh. So also, when all these are seen, you know that it cometh to the door. Amen I say to you, that this race * shall not have passed away until all these shall take place. Heaven and earth shall pass away; but my words shall not pass away.

LXIII. *Lesson for the Dead.*

But concerning that day and concerning that hour, no man knoweth; neither the angels of heaven, but the Father only. But as the days of Nûch, so shall be the coming of the Son of man. For as before the deluge they were eating and drinking, taking wives and giving to husbands, until the day that Nûch went into the ark; and knew not till the deluge came, and carried them all away; so shall be the advent of the Son of man. Then two shall be in the field; one shall be taken, and one be left. Two shall be grinding in the mill; one is taken, and one is left. Be wakeful therefore, because ye know not in what hour cometh your Lord. But this know; that if the master of the house knew in what watch the thief would come, he would have been watching, and not have suffered his house to be broken through. Wherefore be ye also prepared, because in the hour that ye expect not shall come the Son of man.

LXIV. *Oblation on the Sunday of the Priests.*

Who is the servant faithful and wise whom his lord shall appoint over the children of his house, to give every one his meat in his time? Blessed is that servant, who, when cometh his lord, shall be found doing so. Amen I say to you, that he will establish him over all that he hath. But if that evil servant shall say in his heart, My lord withholdeth to come; and shall begin to beat his

* *Sharebtha*, "tribe, people, nation."

fellow-servants, and shall be eating and drinking with drunkards; the lord of that servant shall come in a day that he computeth not, and in an hour which he doth not know, and shall sunder him, and set his lot with the hypocrites. There shall be weeping and gnashing of teeth.

LXV. *Third Service in the second Night in Passion Week.**

Then shall be likened the kingdom of heaven unto ten virgins, who took their lamps, and went forth to meet the bridegroom and the bride. But five of them were wise, and five foolish. And those foolish (ones) took their lamps, but did not take with them the oil: but those were wise who took oil in vessels with their lamps. But while the bridegroom withheld, they all dozed and slept. And in the dividing of the night there was the cry, Behold, the bridegroom cometh; go forth to his meeting. Then all the virgins arose, and prepared their lamps. But those foolish ones said to the wise, Give to us from your oil; for, behold, our lamps are gone out. But the wise ones answered them, saying, Lest it should not suffice for us and for you; but go to those who sell, and buy for you. And while they were gone to buy, the bridegroom came, and those who were prepared entered with him into the house of festivity,† and the gate was shut. At last came also those other virgins, saying, Our Lord, our Lord, open to us! But he answered and said to them, Assuredly I tell you, I know you not. Be wakeful therefore, for you know not that day nor the hour.

* Also for the [commemoration of] holy women.

† *Beth-chelulo, domus chori, seu domus nuptiarum.*

LXVI. *Sunday of the Priests.*

For as a man who journeyed called his servants, and delivered to them his property: To one he gave five talents, and to another two, and to another one, each man according to his faculty; and forthwith went away. But he who had received five talents went and traded with them, and gained five others. Likewise he who (had received) two by trading gained two others. But he who had received one went, dug in the earth, and hid the money of his lord. After a long time the lord of those servants came, and received from them the account. Then he drew near who had received the five talents, and brought five others, and said, My lord, five talents thou gavest me: behold, five others I have gained by them. His lord said to him, It is well, good and faithful servant; over a little thou hast been faithful, over much I will establish thee: enter into the joy of thy lord. And he of the two talents approached, and said, My lord, two talents thou gavest me: behold, two others I have gained by them. His lord saith to him, It is well, servant good and faithful; over a little thou hast been faithful, over much will I establish thee: enter into the joy of thy lord. But he also drew near who had received the one talent, and said, My lord, I knew thee, that thou wast a hard man, reaping where thou hadst not sowed, and gathering together from whence thou hadst not dispersed. And I feared, and went and hid thy talent in the earth: behold, thou hast thine own. His lord answered, Thou evil and slothful servant, thou didst know me that I reap where I have not sowed, and collect from whence I have not dispersed. Did it not behove thee to cast my money upon the table, that when I came I might require mine own with its increase? Take therefore from him the talent, and give it unto him who

hath ten talents. For unto him who hath shall be given, and it shall be added to him; but he who hath not, that also which he hath shall be taken from him. And the indolent servant cast forth into the darknesses without; there shall be weeping and gnashing of teeth.

LXVII. *Lesson for the Commemoration of the Just, and for the sixth Day of the Candidates.*

When the Son of man cometh in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats. And he shall cause the sheep to stand upon his right hand, and the goats on his left. Then shall the King say to them on his right hand, Come, blessed of my Father, inherit the kingdom which was to be for you from the foundation of the world. For I was hungry, and you gave me to eat; I thirsted, and you made me to drink; I was a stranger, and you received me; I was naked, and you covered me; I was sick, and you cared for me; and I was in prison, and you came to me. Then shall say unto him those righteous, Our Lord! when did we see that thou wast hungry, and fed thee, or that thou didst thirst, and we gave thee drink? and when did we see thee a stranger, and received thee, or naked, and covered thee? and when did we see thee sick, or in prison, and came to thee? And the King shall answer and say to them, Amen I say to you, Inasmuch as you did it unto one of these my least brethren, unto me you did it. Then shall he say also unto them on his left hand, Go from me, accursed, into the fire of eternity, which was prepared for the accuser and for his angels. For I was hungry, and you gave me not to eat; and I thirsted, but you made me not to drink; and I was a stranger, and

you received me not; and naked, and you clothed me not; and I was sick, and in prison, and you visited me not. Then shall they also answer and say, Our Lord! when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer and say to them, Amen I say unto you, that inasmuch as you did it not unto one of these little ones, you did it not to me. And these shall go away into the torment which is eternal, and the just into the life which is eternal.

LXVIII. *Fifth Day of the Mysteries.*

And when Jeshu had finished all these discourses, he said to his disciples, You know not that after two days is the Petzcha,* and the Son of man is delivered up to be crucified. Then assembled the chief priests, and the scribes, and the elders of the people, in the hall of the chief of the priests, who was called Kaiapha. And they held counsel concerning Jeshu, how that by artifice they might apprehend and kill him. And they said, Let it not be on the festival, lest there be a tumult among the people. And when Jeshu was at Bethania, in the house of Shemun the leper, there drew near to him a woman who carried a vase of aromatic balsam, great of price, and she poured it upon the head of Jeshu as he reclined. But his disciples saw and were displeased, and said, For what is this destruction? For this could have been sold for much, and given to the poor. But Jeshu knew, and said to them, Why grieve you the woman? a good work hath she wrought upon me. For in all time the poor you have with you, but me you have not in all time with you. For this (woman) who hath poured this balsam upon my body, as unto my funeral hath done [it]. And Amen I say unto you, Wheresoever this my Gospel shall be pr

* Passover.

claimed, in all the world, this also which she hath done shall be told for her memorial. Then went one from the twelve, named Jihuda S'carjuta, unto the chief priests, and said to them, What are you willing to give me, and I will deliver him to you? But they settled to him thirty of silver. And from that time* he sought to him opportunity to betray him.

LXIX. *Fifth Day in the Week of the Mysteries.*

But in the first day of the (Phatiree) unleavened-bread days, the disciples came to Jeshu, and said to him, Where wilt thou that we prepare for thee to eat the passover? But he said to them, Go into the city to a certain man, and say to him, Our master saith, My time hath come! with thee will I perform the passover with my disciples. And the disciples did as Jeshu had commanded, and prepared the passover. And when it was evening, he reclined with his twelve disciples. And while they were eating, he said, Amen I say unto you, that one from you betrayeth me. And they were very sad, and began to say to him, one by one of them, My Lord, is it I? But he answered and said, One who dippeth his hand with me in the dish, he shall betray me. And the Son of man goeth as it is written concerning him; but woe to him, to that man by whom† the Son of man is betrayed! Better had it been for that man if he had not been born. Then Jihuda the traitor answered and said, Am not I (he), Rabi? Jeshu replieth to him, Thou hast said! But while they were eating, Jeshu took the bread, and blessed, and brake, and gave to his disciples, and said, Take, eat, this (is) my body. And he took the cup, and offered thanks, and gave to them, and said, Take, drink of this all of you: this (is) my blood of the new covenant, which for multitudes is

* From then. † By whose hand.

shed for the remission of sins. But I say to you, that I will not drink from henceforth of this product of the vines, until the day in which I shall drink it with you new in the kingdom of Aloha. And they sang praises, and went forth unto the mount of Olives.

LXX. *Night of the Preparation for the Crucifixion.*

Then said Jeshu unto them, You all shall be offended in me this night; for it is written, I will strike the shepherd, and scattered shall be the sheep of his flock. But after that I am risen I am before you in Galila. Kipha answered and said to him, Though every man should be offended in thee, I never will be offended in thee. Jeshu saith to him, Amen I say to thee, that in this night, before the cock shall crow, three times thou wilt deny me. Kipha saith to him, If I am to die with thee, I will not deny thee. The same also all the disciples said. Then cometh Jeshu with them unto the place which is called Gedsiman; and he said to his disciples, Sit here while I go and pray. And he took Kipha and the two sons of Zabdai; and he began to be sorrowful, and to be vehemently agonized. And he said to them, My soul is afflicted unto death; wait for me here, and watch with me. And he removed a little, and fell upon his face, praying, and saying, My Father, if it be possible, let this cup pass from me; yet not as I will, but as thou. Then he came to his disciples, and found them sleeping; and he said to Kipha, How, could you not for one hour watch with me? Be watchful and pray, that you enter not into temptation. The spirit is ready, but the body is infirm. Again he went the second time, and prayed, and said, My Father, if it be not possible for this cup to pass unless I drink it, be done thy will! And he came again and found them asleep; for their eyes had become heavy. And he left them, and went again, and prayed the thir

time, and said the same word. Then he came to the disciples, and said to them, Sleep on now, and be at rest; lo, the hour cometh, and the Son of man is betrayed into the hands of sinners. Arise, let us go: behold, he cometh who betrayeth me. And while he was speaking, behold, Jihuda the traitor, one from the twelve, came, and a great multitude with him, with swords and clubs, from the chief priests and elders of the people. And Jihuda the traitor had given to them a sign, and said, Whomsoever I shall kiss, that is he: take him. And immediately he approached Jeshu, and said, Peace, my master! and kissed him. But he, Jeshu, said to him, (Is it) for that thou hast come, my companion? Then they came on, and laid their hands upon Jeshu, and took him. And, behold, one from those who were with Jeshu stretched forth his hand, and unsheathed a sword, and struck a servant of the high priest, and took off his ear. Then said Jeshu to him, Return thy sword to his place; for every one of them who take swords, by swords shall die. Or thinkest thou that I cannot request from my Father, and he shall appoint to me now more than twelve legions of angels? (But) how, then, would the scripture be accomplished, that thus it ought to be? In that hour Jeshu said to the multitudes, As against a robber are you come out, with swords, and with clubs, to seize me? Every day with you in the temple I sat and taught, and you did not apprehend me. But this was done that what is written in the prophets might be fulfilled. Then the disciples all deserted him, and fled. And they who apprehended Jeshu led him unto Kaiapha, chief of the priests, where the jurists and elders were assembled. But Shemun Kipha went after him from afar unto the court of the chief of the priests, and entered and sat within with the attendants, that he might see the end. But the chief priests, and the

elders, and the whole assembly, sought against Jeshu witnesses, that they might put him to death; but they found not (any). And many witnesses of falsehood came. But, last, two came near, declaring, This said, I can destroy the temple of Aloha, and in three days rebuild it. And the chief of the priests arose, and said to him, Dost thou return no word? What are these witnessing against thee? But Jeshu was silent. And the chief of the priests answered and said to him, I swear thee, by Aloha the Living, that thou declare to us whether thou be the Meshicha, the Son of Aloha? Jeshu saith to him, Thou hast said: but I say to you, That hereafter ye shall see him, the Son of man, sitting at the right hand of Power, and coming on the clouds of heaven. Then the chief of the priests tore his robes, and said, Behold, he hath blasphemed! what further need have we of witnesses? Behold, now we have heard his blasphemy. What will you? They answered saying, He deserves death. Then did they spit in his face, and smote him; and others struck him, saying, Prophesy to us, Meshicha! Who is he that smiteth thee? But Kipha was sitting without, in the hall, and a certain female domestic approached him, saying to him, Thou also wast with Jeshu Natsroia. But he denied before all, and said, I know not what thou sayest. And when he had gone out into the vestibule, another saw him, and said to them, This also was there with Jeshu Natsroia. And again he denied with oaths, I know not the man. But, after a little while, they who were standing drew near, and said to Kipha, Assuredly thou art of them; for thy speech also makes thee known. Then began he to imprecate and to swear, I know not the man! And in that hour the cock crowed. And Kipha remembered the word of Jeshu, who had said to him, That before the cock shall crow, three times

wilt thou have denied me. And he went without, and wept bitterly.

LXXI. *Morning of the Friday of the Passion.*

But when it was morning, the chief priests and elders of the people took counsel against Jeshu, how they should put him to death. And they bound him, and led him away, and delivered him to Pilatos the governor. Then Jihuda the traitor, when he saw that Jeshu was condemned, repented him, and went hastily, and returned those thirty of silver unto the chief priests and elders, and said, I have sinned, for I have betrayed the innocent blood. But they said to him, To us? what to us? Thou knowest,—thou! And he cast down the silver in the temple, and passed away, and went and strangled himself. But the chief priests took up the silver, and said, It is not lawful that we throw it into the place of offering, because it is the price of blood. And they took counsel, and bought with it the field of the potter, for the burial-place of strangers. Wherefore that field has been called, The field of blood, until this day. Then was fulfilled what had been spoken by the prophet, who said, And I took the thirty (pieces) of silver, the price of him who was precious, whom the sons of Isroel bargained for; and gave them for the field of the potter, as the Lord commanded me. But Jeshu himself stood before the governor. And the governor questioned him, and said to him, Thou art the king of the Jihudoyee? Jeshu said to him, Thou hast said. And while the chief priests and elders were accusing him, he returned not a word. Then said Pilatos unto him, Hearest thou not what they witness against thee? But he gave him no answer, no, not in one word; and upon this (Pilate) marvelled greatly. Now at every festival the governor was accustomed to release one of the bound unto the

people, whomsoever they would. But there was (then) bound a notorious prisoner who was called Bar-aba. And when they were assembled, Pilatos said to them, Whom will you that I release unto you, Bar-aba, or Jeshu who is called the Meshicha? For Pilatos knew that from malice they had delivered him. But while the governor sat upon his tribunal, his wife sent to him, saying, Let there be nothing between thee and that Just One; for much have I suffered in a dream to-day on his account. But the chief priests and elders persuaded the multitude that he should release to them Bar-aba, that they might destroy Jeshu. And the governor answered and said to them, Whom will you that I shall release to you of these two? Then they said, Bar-aba. Pilatos saith to them, And to Jeshu who is called the Meshicha, what shall I do with him? They all said, Let him be crucified. Pilatos saith to them, Why, what evil hath he done? But they clamoured the more, and said, Let him be crucified! Then Pilatos, when he saw that nothing availed, but that the tumult became greater, took waters (and) washed his hands before * the assembly, and said, I am expiated from the blood of this Just One. You shall know. And all the people answered and said, His blood upon us, and upon our children!

LXXII. *Lesson for the third Hour.*

Then he released to them Bar-aba; and scourged Jeshu with thongs, and delivered him to be crucified. Then the soldiers of the governor took Jeshu to the Prætorium, and the whole cohort gathered against him. And they stripped him, and invested him with a cloak of crimson. And they interwove a crown of thorns, and set it upon his head, and a cane in his right hand: and they kneeled upon their knees before him, and mocked him,

* In the eye of the assembly.

saying, Hail, king of the Jihudoyee! And they did spit in his face, and took the cane, and struck him upon his head. And when they had derided him, they stripped him of the cloak, and clothed him with his own garments, and led him away to be crucified. And when they had gone forth, they found a Kurinean man whose name was Shemun: this (man) they compel to carry his cross. And they came to a place which is called Gogultho, which is expounded, The skull. And they gave him to drink vinegar mingled with gall: and he tasted, but was not willing to drink. And when they had crucified him, they divided his garments by lot: that what was spoken by the prophet might be fulfilled, They parted my garments among them, and upon my vesture did they cast lots. And they sat down and watched him there. And they placed over his head the occasion of his death, in the writing, This (is) Jeshu, the King of the Jihudoyee.

LXXIII. *For the sixth Hour.*

And they crucified with him two thieves, one on his right hand, and one on his left. But they who passed by railed against him, moving their heads, and saying, Destroyer of the temple, and builder of it in three days! deliver thyself, if thou art the Son of Aloha, and come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders and Pharishee, saying, He saved others; himself he cannot save. If he be the King of Isroel, let him now descend from the cross, that we may see and believe in him. He trusted upon Aloha; let him liberate him now, if he delighteth in* him; for he said, I am the Son of Aloha.

Likewise also the robbers who were crucified with him reviled him.

* Willeth him.

LXXIV. *For the ninth Hour.*

But from the sixth hour* there was darkness upon all the land until the ninth hour. And about the ninth hour Jeshu cried with a high voice, Aloha! Aloha! why hast thou forsaken me?† But certain of them who stood there, when they heard, said, This hath cried unto Ilio. And forthwith ran one from them, and took a sponge, and filled it with vinegar, and set it upon a cane, and gave him to drink. But the rest said, Let alone, we will see whether Ilio (will) come to deliver him. But he, Jeshu, again cried with a high voice, and dismissed his spirit. And at once the veil‡ of the temple was rent in twain from above to beneath; and the earth was shaken, and the rocks were riven. And the house of the buried was opened; and the bodies of many of the saints who had been asleep arose, and came forth, and after his resurrection went into the holy city, and were seen by many. But the centurion and those with him, who guarded Jeshu, when they saw the commotion and those (portents) which took place, feared greatly, and said, Assuredly this was the Son of Aloha. (And) many women were there, beholding from afar; those who had come after Jeshu from Galila, and had ministered unto him. One of them was Mariam Magdolitha, and Mariam the mother of Jakub and of Josi, and the mother of the sons of Zabdai.

LXXV. *Eve of the Sabbath of the Annunciation.*

But when it was evening, there came a rich man from Rometha, whose name was Jauseph, who himself also was a disciple of Jeshu. This went unto Pilatos, and begged the body of Jeshu. And Pilatos commanded that the body should be given to him. And Jauseph took the

* Six hours, &c. † *IL! IL! lamono shabakthóni?*
‡ The faces of the gate.

body, and wound it round in a cloth of pure linen, and laid it in a new house of burial of his own, which was hewn out in the rock. And they rolled a great stone, and heaved it against the door of the sepulchre, and went. Now there were there Mariam Magdolitha and the other Mariam, who were sitting over against the sepulchre.

LXXVI. *Morning of the Sabbath of the Annunciation.*

But the day which was next after the preparation, the chief priests and Pharishee came together unto Pilatos, saying to him, Our lord, we remember that that impostor said while alive, That after three days I will arise. Command therefore that they watch the sepulchre till (after) the third of the days; lest his disciples come, and steal him away by night, and tell the people that from the house of the dead he has risen, and the last delusion be worse than the first. Pilatos saith to them, Ye have guards; go, watch diligently, as ye know how. So they went, and set a watch (about) the sepulchre, and sealed the stone along with the guards.

LXXVII. *Evening of the Sunday of the Resurrection.*

From the evening (end) of the sabbath, when the first (day) in the week was lightening, Mariam Magdolitha and the other Mariam came to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven and drew near, rolled the stone from the door, and sat upon it. His aspect was like lightning, and his raiment was white as the snow. And with fear of him they who were watching were shaken, and became as the dead. But the angel answered and said to the women, Fear not ye; for I know that for Jeshu who was crucified you are seeking. He is not here: for he is risen, even as he said. Come, see the place in which our Lord was laid: and go with

speed, and tell his disciples that he is risen from the house of the dead; and, behold, he goeth before you into Galila. There shall you see him. Lo, I have told you. And they went quickly from the sepulchre, with fear and with great joy, and ran that they might tell his disciples. And, behold, Jeshu met them, and said to them, Peace to you! And they approached [him], held him by the feet, and adored him. Then said Jeshu to them, Fear not; but go tell my brethren, that I will go into Galila, and there they shall see me. But while they went, there came certain from those guards into the city, and told the chief priests every thing that had been done. And they assembled with the elders, and took counsel; and they gave money not a little to the guards, telling them, Say you that his disciples came (and) stole him away in the night, while we slept. And if this be heard before the governor, we will persuade him, and make you without care. But they, when they had received the money, did as they had instructed them; and that saying went forth among the Jihudoyee until to-day. But the eleven disciples went into Galila, unto the mountain where Jeshu had appointed them. And when they saw him, they worshipped him; but from them some had doubted. And Jeshu drew near, and discoursed with them, and said to them, There is given unto me all power in heaven and in earth. As the Father sent me, so also I send you. Go therefore, disciple all nations, and baptize them in the name (of) the Father, and (of) the Son, and (of) the Spirit of Holiness. And teach them to observe all things whatsoever I have commanded you. And, behold, I am with you all the days, until the consummation of the world. Amen.

Finished is the Holy Gospel of the Preaching of Mathai; which he preached in Hebrew in the land of Palestine.

THE HOLY GOSPEL:

THE PREACHING OF MARKOS THE EVANGELIST.

I. *Lesson for the Feast of the Manifestation.*

The beginning of the Gospel of Jeshu Meshicha, the Son of Aloha. As it is written in Eshaia the prophet:—

Behold, I send my angel before thy face,
Who shall make straight * thy way.
The voice which crieth in the desert,
Prepare the way of the Lord,
Make level his paths.

Juchanon was in the desert, baptizing, and proclaiming the baptism of repentance for the remission of sins. And all the region of Jehud and all the sons of Urishlem went out to him; and he baptized them in Jurdan the river, while they were confessing their sins. But Juchanon himself was clothed with a garment of the hair of camels, and engirded with a belt of leather upon his loins; and his food was locusts and wilderness-honey. And he proclaimed and said, Behold, (One) cometh after me, who is mightier than I; he, the latchet of whose shoes I am not worthy to bow myself to unloose. I have baptized you with waters; but he shall baptize you with the Spirit of Holiness.

And it was in those days that Jeshu came from Natsrath of Galila, and was baptized in Jurdan by Juchanon.

* Or, prepare.

And as soon as he had ascended from the waters, he saw the heavens part asunder, and the Spirit, as a dove, descend upon him. And the voice was from the heavens, Thou art my Son, the Beloved: in thee I have delighted. And immediately the Spirit led him forth into the desert. And he was there in the desert forty days, being tempted by Satana: and he was with the wild beasts; and the angels ministered to him.

II. *For the Evening of the first (Day) in the Week after the Manifestation.*

But after Juchanon was delivered up,* Jeshu came to Galila, and proclaimed the annunciation of the kingdom of Aloha. And he said, The time is complete; the kingdom of Aloha cometh: repent, and believe the gospel.† And while he walked about the sea of Galila, he saw Shemun and Andreas his brother, who were casting nets into the sea: for they were fishers. And Jeshu said to them, Come after me, and I will make you fishers of the sons of men. And at once they forsook their nets, and went after him. And when he had passed on a little, he saw Jakub bar Zabdai and Juchanon his brother; and they also were in a vessel, preparing their nets. And he called them; and forthwith they left Zabdai their father with the hirelings, and went after him.

And when they were come to Kapher-nachum, he forthwith taught on the sabbaths in their assemblies. And they wondered at his doctrine; for he taught them as having power, and not as their Sophree. And there was in their assembly a man who had an unclean spirit: and he cried and said, What to us and to thee, Jeshu Natsroya? Art thou come to destroy us? I know thee who thou art, the Holy One of Aloha. And Jeshu restrained him, and said, Close thy mouth, and come forth from

* Or, perfected. † Or, the annunciation.

him. And the impure spirit threw him down, and cried with a high voice, and went forth from him. And all wondered, and questioned one with another, Who is this? and what is this new doctrine? because with authority he commandeth the impure spirits, and they obey him. And his fame soon went out through all the region of Galila. And he proceeded from the assembly, and came to the house of Shemun and Andreas with Jacub and Juchanon. And the mother-in-law of Shemun was lying in a fever; and they told him concerning her. And he approached, took her by her hand; and she arose, and at once the fever left her, and she served them. Then in the evening at sun-setting they brought to him all those who were grievously affected and demoniacs. And the whole city was assembled at the gate: and he healed multitudes who were grievously affected with various diseases, and cast out many demons, and would not permit the demons to speak; for they knew him.

III. *Morning of the first (Day) in the second Week of the Fast.*

And in the morning he arose long before (day), and went into a solitude, and there prayed. And Shemun and (they) who (were) with him sought for him; and when they had found him, they said to him, All men are seeking thee.

He said to them, Proceed you to the neighbouring towns and cities; for there also I will preach, because for this am I come. And he preached in all their assemblies in all Galila, and cast out devils.

And a leper came to him, and fell at his feet, and besought him, and said to him, If thou wilt, thou canst cleanse me. And Jeshu had compassion on him, and stretched forth his hand, touched him, and said, I will, be clean. And in that very hour his leprosy went from

him, and he was cleansed. And he restrained him, and led him forth, and said to him, See lest thou tell any one; but go, show thyself to the priests, and offer the oblation for thy purification as Musha commanded for their testimony. But he, when he was gone forth, began to announce it much, and so divulged the matter as that Jeshu could not go openly in the city, but was without in a solitary part: and they came to him from every place.

IV. *Oblation of the first Day in the third Week of the Fast.*

AND Jeshu entered again into Kapher-nachum for some days. And when they had heard that he was in the house, many were gathered together, so that it could not contain them, nor yet (the space) before the gate; and he spake with them the word. And they came to him, and brought him a paralytic borne between four. And when they could not approach him for the crowd, they ascended to the roof, and took the covering from the place where Jeshu was, and let down the couch on which the paralytic lay. When Jeshu saw their faith, he said to the paralytic himself, My son, forgiven to thee are thy sins. But some of the Sophree and Pharishee were there, who sat and reasoned in their heart, Who is this uttering blasphemy? Who can forgive sins but One, Aloha? But Jeshu knew in his spirit that they so reasoned within themselves, and said to them, Why reason you these things in your heart? Which is easier, to say to the paralytic, Forgiven are thy sins, or to say, Arise, lift up thy couch, and walk? But, that you may know that the Son of man hath power on earth to forgive sins, he said to the paralytic, To thee I say, Arise, take up thy couch, and go to thy house. And he arose at once, and took up his couch, and went forth before them all; so

that all wondered, and glorified Aloha, saying, Never saw we thus.

V. *Morning of the first Day in the third Week after the Resurrection.*

And he went forth again to the sea; and the whole multitude came to him, and he taught them. And when he had passed, he saw Levi bar Chalphai sitting among the publicans: and he said to him, Come after me; and, arising, he went after him. And while he reclined in the house, many publicans and sinners reclined with Jeshu and with his disciples; for they were many, and they followed him. And the Sophree and Pharishee, when they saw him eat with publicans and with sinners, said to his disciples, Why with publicans and with sinners doth he eat and drink? But when Jeshu heard, he said to them, The healthy have no need of the physician, but they who are sorely affected: I have not come to call the righteous, but the sinners.

Now the disciples of Juchanon and of the Pharishee fasted. And they came and said to him, (While) the disciples of Juchanon and of the Pharishee fast, why do not thy disciples fast? Jeshu said to them, Can the sons of the marriage-chamber fast, while the bridegroom is with them? No; but the days shall come when the bridegroom shall be taken up from them: then shall they fast in those days. No man inserteth a new piece, and seweth it upon an old vestment; lest that new should take away its fulness from the old, and make the rent the greater. And no man putteth new wine into old bottles; * lest the wine rend the bottles, and the bottles perish, and the wine be spilled: but they put new wine into new bottles.

* Or, sacks.

VI. *Fourth Week of the Fast.*

And it was that, as Jeshu went among the grain, his disciples walked and plucked the ears. And the Pharishee said to him, See how on the shabath they do what is not lawful. Jeshu saith to them, Have you never read what David did, when he needed and was hungry, he, and they (who were) with him? how he entered the house of Aloha, when Abiathar was high priest, and did eat the bread of the table of the Lord, that which it is not lawful except for the priests to eat, and gave also to those who were with him? And he said to them, that the shabath on account of the Son of man was made, and not the Son of man on account of the shabath. The Son of man, therefore, is the Lord also of the shabath.

And Jeshu again entered the congregation: and a certain man was there whose hand was withered; and they watched him whether he would cure him on the shabath, that they might accuse him. And he said to him, the man with the withered hand, Stand up in the midst. He said also to them, Is it lawful on the shabath to do good, or (that) which (is) evil? to save life, or to destroy it? But they were silent. And he beheld them with indignation, while it grieved him on account of the hardness of their hearts. And he said to the man, Stretch out thy hand. And he stretched (it); and his hand straightened. And the Pharishee went out immediately, and took counsel against him, how they might destroy him. And Jeshu with his disciples went towards the sea: and many people joined him from Galila, and from Jehud, and from Urishlem, and from Edum, and from beyond Jurdan, and from Tsur, and from Tsaidon; great multitudes, who, having heard all that he had done, came to him. And he spoke to his disciples to bring a vessel for him, that the crowds might not oppress him; for he

had healed multitudes, until they were falling * upon him to touch him. And they who were troubled with impure spirits, when they saw him, fell down, and cried, saying, Thou art the Son of Aloha. And he strongly prohibited them to make him known.

VII. *First Day in the sixth Week after Pentecost.*

And he ascended a mountain, and called those whom he willed; and they came to him. And he chose twelve to be with him, and to send them to preach, and to have authority to heal diseases and to cast out devils. And he named to Shemun the name of Kipha; and upon Jacub bar Zabdai, and Juchanon the brother of Jacub, he set the name of B'nai-regesh, which is, (B'nai-râmo,) Sons of thunder. And Andreas, and Philipos, and Bar-Thulmai, and Mathai, and Thoma, and Jacub bar Chalphai, and Thadai, and Shemun the Zealous, and Jihuda S'carjuta,—he who betrayed him. And they came to the house: and the assemblies gathered again, so that they could not eat bread. And his relatives heard, and came forth to take him; for they said, He hath gone out of himself. And the Sophree, they who had come down from Urishlem, said, Belzebub is in him, and by the prince of devils he casteth out devils. And Jeshu called them, and by similitudes said to them, How can Satan cast out Satan? For if a kingdom against itself be divided, that kingdom cannot stand; and if a house against itself be divided, that house cannot stand; and if Satan rise against Satan, and be divided, he cannot stand, but his end is. No one can enter into the house of the strong, and spoil his goods, unless first the strong one he bind; and then his house he may destroy. Amen I say to you, That all sin and blasphemy which the sons of men blaspheme may be remitted them; but whosoever shall blas-

* Or, rushing.

pheme against the Spirit of Holiness hath no remission for ever, but is condemned to the judgment that is eternal. Because they had said that an unclean spirit was in him.

VIII. *Morning of the Commemoration of Mariam Yoldath Aloho.*

And there came his mother and his brethren, standing without; and they sent to call him to them. But the congregation sat about him. And they say to him, Behold, thy mother and thy brethren without inquire for thee. And he answered, and said to them, Who is my mother, and who are my brethren? And looking upon those who sat with him, he said, Behold my mother, and behold my brethren: for whosoever shall do the will of Aloha, he is my brother, and my sister, and my mother.

And he began again to teach by the sea-side:* and great assemblies were gathered to him; so that, ascending, he sat in a bark on the sea, and the whole multitude stood on the land, by the edge of the water.* And he instructed them by many parables, and said in his teaching, Listen: Behold, a sower went forth to sow; and as he sowed, some fell by the way-side,† and the fowl came and devoured it. And other fell upon the rock, so that it had not much earth; and it soon came up, because it had not depth of earth: but when the sun arose, it became hot; and inasmuch as it had no root, it dried up. And other fell in a place of thorns; and the thorns sprang up, and choked it, and it gave no fruits. But other fell upon good ground; and it came up, and grew, and gave fruits, some thirty, some sixty, and some a hundred. And he said, Whoever hath ears to hear, let him hear.

And when he was alone, they who were with him along with his twelve inquired of him [concerning] the

* Hand of the sea. † Upon the hand of the way.

parable. And Jeshu said to them, To you it is given to know the mystery of the kingdom of Aloha; but to those without every thing is in parables: that while seeing they may see, and not see; and while hearing they may hear, and not understand; lest they should be converted, and their sins be forgiven them. And he said to them, Do you not know this parable? how will you know all parables? The sower who sowed, the word sowed. These which were by the way-side, these are they in whom the word is sown; and when they have heard, immediately cometh Satana, and taketh up the word which was sowed in their heart. And these who upon the rock are sowed, these are they who, when they have heard the word, at once with joy receive it: but they have no root in themselves, but are (only) for a time; and when there is affliction or persecution on account of the word, they are soon offended. And these who in the place of thorns are sown, these are they who hear the word; and the care of this world, and the deceptiveness of wealth, and the remainder of other lusts, entering, choke the word, and it is without fruits. And these who in good ground are sowed, these are they who hear the word, and receive, and give fruits, thirty, and sixty, and a hundred.

And he said to them, A lamp never cometh to be put under a measure, or under a bed: is it not set upon a candlestick? For nothing is hid which shall not be revealed; nor is there any thing in secret which is not to be manifested. If any man hath ears to hear, let him hear.

IX. *For the Sabbath of the Candidates.*

And he said to them, Consider what you hear. With that measure which you mete, you shall have measured to you; and there shall be added to you those which you hear. For whosoever hath, unto him shall be given;

and whosoever hath not, that also which he hath shall be taken from him. And he said, So is the kingdom of God, as a man who shall cast seed into the earth; and shall sleep, and rise up by night and day, and the seed shall increase, and become long, while he knoweth not. For the earth yieldeth him fruit; and first is there the plant, and after it the ear, but lastly the completed corn in the ear. But when the fruit is mature, immediately cometh the sickle, because the harvest is come. And he said, To what may we compare the kingdom of Aloha? and with what comparison shall we compare it? It is like a grain of mustard, which, when sown in the earth, is smaller than all seeds which are in the earth: and when it is sown, it springeth up, and becometh greater than all herbs, and maketh great branches; so that in its shadow the fowl can dwell. In parables such as these spake Jeshu with them, in parables such as they could hear. And without parable did he not speak with them: but to his disciples, between him and them, he explained all.

X. *Fifth Day in the fifth Week of the Fast.*

AND he said to them that day, in the evening, Let us pass to the opposite shore. And they sent away the assemblies, and took him into the vessel; and other vessels were with him. And there was a great commotion and wind, and the waves fell upon the vessel, which was nigh being filled. But Jeshu upon a pillow slept in the after-part of the vessel, and they came and raised him, saying to him, Raban,* hast thou no care that we are perishing? And he arose, and restrained the wind, and said to the sea, Peace, be silent. And the wind ceased, and there was a great stillness. And he said to them, Why feared ye? how is it ye have no faith? And they feared with great fear, and said among themselves,†

* Our master. † One to one.

Who is this, to whom the winds and the sea are obedient?

XI. *Fifth Morning in the fifth Week of the Fast.*

And they came to the other side of the sea, to the region of the Gadroyee. And when he had come from the vessel, there met him from the place of tombs a man who had an unclean spirit, and he dwelt in the place of tombs; and with chains no man could bind him: for, so often as with shackles and chains he had been bound, the chains he had broken, and the shackles he had burst asunder; and no man could subdue him. And at all time, by night and by day, he was in the place of tombs, and in the mountains, crying out, and bruising himself with stones. But when he saw Jeshu from afar, he ran, worshipped him, and cried with a high voice, and said, What to me and to thee, Jeshu, Son of Aloha the Most High? I adjure thee by Aloha, that thou torment me not!—For he had said to him, Come forth from the man, unclean spirit!—And he questioned him, How is thy name? And he said to him, Legion is our name, because we are many. And he besought him much that he would not send him out of the region. Now at the mountain there was a great herd of swine feeding. And the devils besought him, saying, Send us into those swine, that into them we may enter. And he suffered them. And those unclean spirits went forth and entered into the swine; and that herd ran to the rock, and plunged into the sea, as two thousand, and were drowned in the waters. And they who kept them fled, and told in the city, and also in the hamlets; and they came forth to see what was done. And they came to Jeshu, and saw him who (had had) the devils, sitting, clothed, and sane; him, who had had in him the legion:

and they were afraid. And they who had seen, related to them what had been done to him who had had the devils, and also concerning those swine. And they began to beg of him to go from their coast. And when he had ascended the vessel, he in whom had been the devils besought him that he might be with him. But he permitted him not; but said to him, Go to thy house, to thy men, and show them what the Lord hath done for thee, and (how he) hath had mercy on thee. And he went, and began to preach in the ten cities what Jeshu had done for him: and all marvelled.

XII. *For the Martyrs and the Dead.*

And when Jeshu had passed in the vessel to the opposite side, there were again congregated unto him great gatherings, while he was upon the shore of the sea. And there came one whose name was Jorosh, one of the masters of the synagogue; and when he saw him, he fell at his feet, and besought him much, saying to him, My daughter is greatly afflicted; come, lay thy hand upon her, and she will be healed, and live. And Jeshu went with him; and a great multitude adhered to him, and oppressed him. But a certain woman, who had a defluxion of blood twelve years, who much had suffered from many physicians, and had expended all whatever she had, and was nothing helped, but also the more afflicted, having heard of Jeshu, came in the press of the crowd behind him, and touched his vestment. For she said, If I but touch his vestment, I shall live. And immediately the fountain of her blood was dried; and she felt in her body that she had been healed from her plague. But Jeshu at once knew within himself that power had gone forth from him, and he turned to the crowd, and said, Who touched my garments? His disciples say to him, Thou seest the crowds that oppress thee,

and sayest thou, Who touched me? And he looked around to see who this had done. But the woman herself, fearing and trembling, because she knew what had been done for her, came, fell before him, and told him all the truth. But he said to her, My daughter, thy faith hath saved thee; go in peace, and be healed from thy plague. And while he was speaking, there came some of the house of the master of the synagogue, saying, Thy daughter is dead: for what then art thou wearying the Teacher?* But Jeshu heard the word which they spake, and said to the master of the synagogue, Fear not, only believe. And he did not permit any one to go with him, except Shemun Kipha, and Jacub, and Juchanon, brother of Jacub. And they came to the house of that master of the synagogue, and he saw how they made a tumult, and wept and bewailed. And he entered, and said to them, Why make you a tumult, and weep? the damsel is not dead, but asleep. And they derided him. But Jeshu put them all forth, and took the father of the damsel, and her mother, and those who were with her, and went in where the damsel was lying. And he took the hand of the damsel, and said to her, Damsel, arise. And forthwith the damsel arose, and walked; for she was a daughter of twelve years. And they wondered with great admiration. And he charged them greatly that no one should know this, and spake that they should give her (somewhat) to eat.

XIII. *Oblation of the first Day in the sixth Week after the Manifestation.*

And Jeshu went forth from thence, and came to his city; and his disciples adhered to him. And when it was shabath, he began to teach in the house of the congregation: and many who heard wondered, and said,

* Malphona.

Whence to him are these? and what is this wisdom which hath been given him, that miracles such as these by his hands should be done? Is not this the carpenter the son of Mariam, and the brother of Jacub, and of Josi, and of Jehuda, and of Shemun? and are not his sisters here with us? And they were offended with him. And Jeshu said to them, No prophet is despised, unless in his own city, and among his kinsfolk, and in his own house. And he could not do there any miracle, except that upon a few sick he laid his hands, and healed them. And he wondered at the defectiveness of their faith.

XIV. *First Day in the seventh Week after Pentecost.*

And he itinerated through the villages, teaching. And he called his twelve, and began to send them two and two; and gave them power over unclean spirits to cast them out. And he instructed them to take nothing for the journey, except a staff only; not a wallet, nor bread, nor brass in their purses; but be shod with sandals, and not to be clothed with two tunics. And he said to them, Into whatsoever house you enter, there be until you go forth from thence. And every one who will not receive you, nor hear you, when you are going out from thence, beat off the dust that is beneath your feet for their testimony. And Amen I say to you, That it shall be more tolerable for Sadum and for Amura in the day of the judgment, than for that city. And they went forth, and preached that they should repent. And many devils they cast out, and anointed with oil the sick, and healed many.

XV. *Morning of the Beheading of Juchanon the Baptist.*

And Herodes the king heard concerning Jeshu, for his name had become known; and he said, Juchanon the

Baptizer hath risen from among the dead;* therefore works of power† are wrought by him. Others said, He is Elia; and others, A prophet as one from the prophets. But when Herodes heard, he said, It is Juchanon whom I beheaded; he hath risen from* among the dead. For Herodes had sent and had taken Juchanon, and had cast him into the house of the bound, on account of Herodia, wife of Philipos his brother, whom he had taken. For Juchanon had said to Herodes, It is not lawful to thee to take the wife of thy brother. But Herodia herself was adverse to him, and wished to kill him, but she could not. For Herodes feared Juchanon, because he knew that he was a man righteous and holy, and he protected him, and was many (times) hearing him, doing, and hearing him favourably. And there was a notable day when Herodes, in the house of his nativity, (*b'beth yaldeh,*) made a feast to his chiefs and kiliarchs‡ and the heads of Galila; and the daughter of Herodia came in (and) danced; and she pleased Herodes and them who reclined with him. And the king said to the damsel, Ask of me whatever thou wilt, and I will give to thee. And he sware to her, Whatever thou shalt ask (of) me, I will give thee, unto the dividing of my kingdom. Then went she out and said to her mother, What shall I ask of him? She saith to her, The head of Juchanon the Baptizer. And immediately she entered with solicitude unto the king, and saith to him, I will this hour that thou give me, upon a dish, the head of Juchanon the Baptizer. And greatly grieved was the king; but, for the sake of the oath, and the sake of the guests,§ he could not deprive|| her. But the king despatched at once a sentinel, and commanded that he should bring the head of Juchanon. And he went and cut off the head of Juchanon in the

* The house of the dead. † Powers.
‡ *Kiliarkee*, Gr. *χιλιαρχοις*. § Recliners. || Or, defraud.

house of the bound, and brought (it) in a dish and gave to the damsel, and the damsel herself gave to her mother. And his disciples heard and went, took up his corpse, and laid it in the place of the buried.

XVI. *For the Daily Oblation.*

And the disciples gathered unto Jeshu, and told him all whatever they had done, and whatever they had taught. And he said to them, Come and let us go into the desert alone, and rest a little while; for there were multitudes going and coming, (so that) they had not space even to eat; and they went to a wilderness district in a vessel by themselves. And many saw them as they went, and knew them; and into the waste ran they from all the cities, and were there before him. And Jeshu coming forth beheld the great assemblies, and had compassion upon them, they being like sheep which had no shepherd; and he began to teach them many things. And when much time had passed, the disciples came to him and said to him, This place is waste, and the time is great; send them away to go to the farms around us and into the villages, and buy for themselves bread, for they have nothing to eat. But he said to them, Give you them to eat. They said to him, Shall we go and buy bread for two hundred dinoreen, and give them to eat? But he said, Go see how many loaves you have here; and when they had seen, they said to him, Five loaves and two fishes. And he directed that they should make them all recline in companies upon the herbage; and they reclined in companies, by hundreds and by fifties. And he took the five loaves and the two fishes, and looked up to heaven, and blessed, and brake the bread, and gave to his disciples to set before them: and those two fishes they divided among them all, and they all did eat and were satisfied. And they took up the broken pieces, twelve baskets full, and

from the fishes. Now they who had eaten bread were five thousand men.

And immediately he constrained his disciples to ascend into the bark, and to go before him across to Beth-tsaida, while he dismissed the assemblies; and when he had sent them away, he went to a mountain to pray.

XVII. *Daily Lesson in Ordinary.*

But when it was eventide, the bark was in the midst of the sea, and himself alone upon the land. And he saw them that they were distressed with rowing; for the wind was against them. And in the fourth watch of the night Jeshu came to them walking upon the waters, (as though) he willed to pass by them: but they beheld him walking upon the waters, and thought it was a spectre, and they cried out; for all saw him and were afraid. But he immediately spoke to them and said to them, Take heart, I am, fear not. And he ascended to them into the ship, and the wind was still: and they wondered greatly, and were astonished among themselves. For they understood not from that bread, because their heart was gross. And when they had crossed over, they came to the land of Genesar. And when they had gone forth from the bark, the men of the place at once recognised him. And they ran throughout all that land, and began to bring those who were greatly afflicted, bearing them on couchettes, to where they heard that he was. And wherever he entered, into villages and cities, they placed the sick in the streets, and besought from him that they might touch only the edge of his mantle; and all they who touched him were healed.

XVIII. *For the Middle of the Fast.*

And there gathered to him Pharishee and Sophree, who had come from Urishlem; and they saw some of his dis-

ciples eating bread with their hands not washed; and they complained. For all the Jihudoyee and Pharishee, unless they carefully wash their hands, do not eat, because they hold the tradition of the elders; and (coming) from the market, unless they lave,* they eat not. And many other of those (things) there are which they have received to observe, (as) the baptisms of cups, and of measures, and of brasen utensils, and of beds. And the Sophree and Pharishee questioned him, Why do not your disciples walk according to the tradition of the elders; but, while their hands are not washed, eat bread? But he said to them, Well prophesied concerning you Eshaia the prophet, you hypocrites; † as it is written, This people with their lips honour me, but their heart is very far from me. But in vain do they reverence me while they teach the teachings of the commandments of men.‡ For you have abandoned the commandment of God and hold the tradition of men, as the baptisms of cups and measures, and many things like these. He said to them (moreover), You decently § suppress the commandment of God, that you may establish your tradition For Musha hath said, Honour thy father and thy mother and whosoever curseth father and mother, the death he shall die. But you say, If a man shall say to his father or to his mother, My oblation, (be that) whatever from me thou mayest profit; and you permit him not to do any thing for his father and his mother. But you rejec the word of Aloha for the sake of the tradition whicl you have delivered: and many similar (observances to these you practise. And Jeshu called the whol multitude, and said to them, Hear me, all of you, an

* Baptize. † Assumers of faces. ‡ Sons of man.

§ ܫܦܝܪ *Decenter*, SCHAFF. Gr. καλως, "speciously."

understand: It is not that which is without the man, and which entereth into him, that can defile him: but that which proceedeth from him, that defileth a man. He who hath ears to hear, let him hear.

But when Jeshu had gone into the house (apart) from the multitude, his disciples asked him concerning that parable. He said to them, How dull are even you! Know you not, that nothing from without that entereth a man can defile him, because it entereth not into his heart, but into his belly, and is cast out in the purgation which all food purgeth? But that which proceedeth from a man, that polluteth a man. For from within, from the heart of the sons of men, go forth evil thoughts, adultery, fornication, robbery, murder, rapacity, malice, fraud, obscenity, an evil eye, blasphemy, vain-glory, folly; all these evils come from within, and they defile a man.

XIX. *Morning of the first Day of the fourth Week of the Fast.*

From thence Jeshu arose and went to the confine of Tsur and of Tsaidon, and entered into a certain house: and he was unwilling that any man should know of him, but he could not conceal. For immediately heard a certain woman concerning him, whose daughter had an unclean spirit; and she came, (and) fell before his feet. But that woman was a Gentile of Phuniki of Suria, and she prayed of him to cast out the demon from her daughter. But Jeshu said to her, Let the children first be filled; for it is not well to take the bread of the children and cast it to the dogs. But she answering said to him, Yes, my Lord, yet the dogs also from beneath the table eat the crumbs of the children. Jeshu saith to her, Go; on account of that word, the demon hath gone forth from thy daughter. And she went to her house, and found

her daughter lying on the couch, and [that] the demon had gone out from her.

Jeshu again departed from the confine of Tsur and of Tsaidon, and came to the sea of Galila, on the confine of the Ten Cities; and they brought to him a blind man, a stammerer, and besought him to lay upon him the hand. And he took him aside from the crowd by himself, and put his fingers in his ears, and spat, and touched his tongue. And he looked up to heaven, and sighed, and said to him, Be opened:* and in that hour his ears were opened, and the bond of his tongue was loosed, and he spake plainly.† And he charged them that to no man they should tell this. But so much as he charged them, they the more proclaimed it; and they were exceedingly astonished, and said, He doeth every thing well; the deaf he maketh to hear, and them who spoke not, to speak.

XX. *For the daily Oblation.*

But in those days when the multitude was great and there was nothing for them to eat, he called his disciples, and said to them, I have compassion on this multitude; for behold three days have they continued with me, and there is nothing which they may eat. And if it be that I send them away fasting to their houses, they will faint in the way; for some of them come from afar. His disciples say to him, Whence can any one here in the wilderness satisfy with bread all these? And he asked them, How many loaves have you? They say to him, Seven; and he directed the multitudes to recline upon the ground, and he took those seven loaves, and blessed and brake and gave to his disciples that they should set, and they set before the assemblies. And there were fishes, a few: and also over them he blessed, and said

* *Ethphátach.* † Or, easily.

that they should set them. And they all ate and were satisfied, and took up the abundancies of the fragments, seven panniers. Now the men who had eaten were about four thousand: and he dismissed them, and immediately ascended into a vessel with his disciples, and came to the region of Dalmanutha.

XXI. *Third Day in the Week of the Candidates.*

AND there came forth Pharishee, and began to question with him, and they demanded of him the sign from heaven, tempting him. And he groaned in his spirit, and said, Why seeketh this generation the sign? Amen I say to you, There shall not be given the sign unto this generation. And he left them, and ascended into the ship, and went to that overland. And they had forgotten to take with them bread, and but one cake was with them in the ship. And he counselled them, and said to them, Look and beware of the leaven of the Pharishee, and of the leaven of Herodes. And they reasoned one with another,* saying, Because we have no bread. But Jeshu knew, and said to them, Why reason you because you have no bread? do you not yet know nor understand? is your heart still hard? and eyes have you, and not see? and ears have you, and not hear? neither remember you? When those five loaves I brake to five thousand, how many baskets full of fragments did you take up? They said to him, Twelve. He saith to them, And when seven to four thousand, how many panniers of fragments when filled took you up? They say, Seven. He saith to them, How do you not yet understand?

And he came to Beth-tsaida; and they brought to him a blind man, and prayed of him to touch him. And he took the hand of the blind man, and led him forth without from the village; and spat in his eyes, and laid (on

* One with one.

them) his hand, and inquired whether he saw.* And he looked, and said, I see the sons of man as the trees, walking. Again he laid his hand upon his eyes, and he was restored, and he saw every thing clearly. And he sent him to his house, and told him to go not into the village, nor to inform any man in the village.

And Jeshu went forth and his disciples into the villages of Kesarea of Philipos, and he interrogated his disciples by the way, saying to them, What say men concerning me that I am? But they answered, That (thou art) Juchanon the Baptizer; and others, that (thou art) Elia; and others, one from the prophets. Jeshu said to them, But you, what say you concerning me that I am? Shemun Kipha answered and said to him, Thou art the Meshicha, the Son of Aloha the Living. And he charged them that to any one they should not tell concerning him. And he began to teach them, that it was to be that the Son of man should suffer much, and be rejected by the elders, and by the chief priests, and by the Sophree, and be killed, and that the third day he should arise! And he spake the word with them fully.† And Kipha took him, and began to chide him. But he turned, and, beholding his disciples, reprehended Shemun, and said, Get thee behind me, Satana, for thou thinkest not that which is of Aloha, but that which is of the sons of men.

XXII. *Lesson for the Martyrs.*

And Jeshu called to the assemblies with his disciples, and said to them, Whoever will come after me, let him deny himself, and take up his cross, and come after me. For every one who willeth to save his life shall lose it; and every one who shall lose his life on account of me, and on account of my gospel, shall save it. For what is

* Or, what he saw. † Or, with uncovered eye,—openly.

a man profited, if the whole world he gain, and his soul be lost? Or what shall a son of man give (as) the compensation for his soul? For whoever shall be ashamed of me and of my words in this generation, sinful and adulterous, the Son of man will also be ashamed of him, when he cometh in the glory of his Father with the holy angels. And he said to them, Amen I say to you, There are some who are standing here, who shall not taste death, until they shall have seen the kingdom of Aloha come with power.

And after six days Jeshu took Kipha, and Jacub, and Juchanon, and led them up to a high mountain by themselves. And he was altered before their eyes: and his raiment shone, and became exceeding white as the snow; as the sons of man on earth could not make white. And there were seen with them Musha and Elia discoursing with Jeshu. And Kipha said to him, Rabi, it is good for us here to be:* and let us make three tabernacles; for thee one, and for Musha one, and for Elia one. But he knew not what he said, for they were in fear. And there was the cloud, and it shadowed over them: and the voice was from the cloud, saying, This is my Son, the Beloved, him hear.† And instantly, while the disciples looked, they saw no man, but Jeshu alone with them.

And while they were descending from the mountain, he charged them to tell no man what they had seen, until the Son of man should have arisen from the dead. And they held discourse among themselves, and inquired what was this word, when he should have arisen from among the dead. And they asked him, saying, How then say the Sophree that Elia must come before? He said to them, Elia doth come before, to restore‡ all things; and how it is written concerning the Son of

* Or, that here we may be. † *Hono Beri chabiba leh shamaü.* ‡ Or, to prepare.

man, that much he should suffer, and be rejected. But I tell you, Elia hath also come, and they have done to him whatever they would, as it is written concerning him.

XXIII. *First Day in the fourth Week of the Fast.*

And when he came to his disciples, he saw with them a great crowd, and the Sophree questioning with them. And immediately all the crowd saw him, and wondered, and ran to salute him. And he inquired of the Sophree, What dispute you with them? And one from the company answered and said, Malphona,* I had brought my son to thee, because he hath a spirit which speaketh not; and when he seizeth him, he dasheth him, and teareth and grindeth his teeth, and he becometh dry. And I spake to thy disciples that they should cast him out, but they could not. Jeshu answered, and said to him, O generation that believeth not! how long shall I be with you? how long shall I tolerate you? bring him to me. And they brought him unto him: and when the spirit saw him, he immediately dashed him, and he fell upon the ground; and was convulsed, and was torn. And Jeshu asked the father, How long is it from the time from which it was thus? He saith to him, Behold, from his childhood. And many times he casteth him into the fire, and into the waters, to destroy him: but whatever thou canst, help me, and have mercy upon me. Jeshu saith to him, If thou canst believe, every thing can be to him who believeth. And in a moment the father of the youth cried out, weeping and saying, I am believing; help the defect † of my faith. But when Jeshu saw the people running together, and assembling to him, he rebuked the unclean spirit, and said to him, Spirit, deaf and unspeaking! I command thee, come forth from

* Teacher, Doctor.

† Poverty, imperfection, defect.

him, and enter not into him again! And that devil cried greatly, and crushed him, and went forth. And he became as the dead; as that many would say, He is dead. But Jeshu took him by the hand, and raised him.

But when Jeshu had gone into the house, his disciples inquired of him by themselves, Why could not we cast him out? Jeshu said to them, This kind with nothing can be cast out, but by fasting and prayer. And when he had gone forth from thence, they passed into Galila: and he was not willing that any man should know of him. And he taught his disciples, and told them, That the Son of man would be delivered into the hands of men, and they would kill him; and that when he was slain, on the third day he should arise. But they understood not* his word, and feared to ask him.

XXIV. *First Day in the fifth Week after Pentecost.*

And they came to Kapher-nachum: and when they had entered the house, he asked them of what they had argued in the way among themselves. But they were silent: for they had contended in the way one with another, who should be greatest among them. And Jeshu sat, and he called the twelve, and said to them, Whoever wills to be the first, shall be the last of all, and the servant of all. And he took a certain child, and made him stand in the midst: and he took him upon his arms, and said to them, Every one who receiveth (one who is) as this child in my name, me he receiveth: and whoever me receiveth, not me he receiveth, but Him who sent me. Juchanon said to him, Rabi, we saw a man casting out devils in thy name; and we forbad him, because he did not adhere to us. Jeshu saith to them, Forbid him not; for no man who doeth powerful works† in my name, can soon speak of me that which is evil. He therefore who is not against you is for you. For

* Knew not. † Powers.

every one who shall give you only a cup of waters to drink in the name that you are of the Meshicha, Amen I say to you, He shall not lose his reward. And every one who shall offend one of these little ones who believe in me, it had been better* for him that an ass-millstone had been set to his neck, and he had been cast forth into the sea. But if thy hand offend thee,† cut it off: better* for thee mutilated to go into life, than having two hands to go into gihana; where their worm dieth not, and their fire is not quenched. And if thy foot offend thee,† cut it off: better for thee to go into life lame, than having two feet to fall into gihana: where their worm dieth not, and their fire is not quenched. And if thine eye offend thee,† root it out: better for thee that with one eye thou enter the kingdom of Aloha, than having two eyes to fall into the gihana of fire: where their worm dieth not, and their fire is not quenched. For every (thing) with fire is salted, and every victim with salt shall be salted. Good is salt: but if the salt shall (become) insipid, how shall it be salted? Let there be in you salt, and in peace be one with another.

XXV. *For the Benediction of the Bridegroom and the Bride.*

And he arose from thence, and came to the borders of Jehud on the other side of the Jurdan: and great multitudes went thither to him; and he taught them again as he was accustomed. And the Pharishee drew nigh, tempting him, and demanding whether it were lawful for a man to dismiss his wife. He saith to them, What hath Musha prescribed? But they say, Musha permitted us to write a writing of dismissal, and to send away. Jeshu answered and said to them, On account of the hardness of your heart he wrote for you this commandment. But from the beginning the male and the

* Or, more tolerable. † Or, causeth offence to thee.

female Aloha made them. For this cause a man shall leave his father and his mother, and shall cleave unto his wife; and they two shall be one flesh: henceforth they are not two, but one flesh. What Aloha therefore hath conjoined, man may not separate. And his disciples asked him again in the house concerning this (matter). And he said to them, Every one who shall send away his wife, and take another, adulterizeth. And if the wife shall leave her husband, and shall become another's, she adulterizeth.

And they presented unto him children, that he should touch them: but his disciples rebuked those who presented them. But Jeshu, when he saw, was displeased, and said to them, Permit the children to come to me, and forbid them not: for of those who are as these is the kingdom of Aloha. Amen I say to you, That whoever shall not receive the kingdom of Aloha as a child, shall not enter into it. And he took them on his arms, and laid his hand upon them, and blessed them.

XXVI. *Evening of the first Day in the fourth Week after the Manifestation.*

And as he journeyed in the way, one ran, fell upon his knees, and asked him, saying, Good Teacher, what shall I do that I may inherit eternal life? Jeshu said to him, Why callest thou me good? none is good but one, Aloha. Thou knowest the commandments, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not kill, Thou shalt not witness false testimony, Thou shalt not injure, Honour thy father and thy mother. But he answered and said to him, Malphona, these all have I kept from my childhood. And Jeshu beheld him and loved him, and said to him, One thing is wanting to thee: go, sell all whatever thou hast, and give to the poor, and thou shalt have a treasure in heaven: and take

up thy cross and come after me. But he was grieved at that word, and went away sorrowful: for he had great riches. And Jeshu beheld his disciples, and said to them, How hard to those who have riches to enter the kingdom of Aloha! But his disciples were astonished at his words. And Jeshu answered again, and said to them, My sons, how hard (is it) for those who trust on their riches to enter into the kingdom of Aloha! It is easier for a camel to go through the hole of a needle, than for a rich to enter into the kingdom of Aloha. And they were the more astonished, and said among themselves, Who can be saved? Jeshu beheld them and said to them, With the sons of men this is not possible, but with Aloha: for every thing is possible with Aloha.

XXVII. *For Petros the Apostle.*

Then began Kipha to say, Behold, we have forsaken every thing, and have cleaved to thee. Jeshu responded and said, Amen I say to you, There is no man who forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, on account of me, and on account of my gospel, who shall not receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and fields, with persecution; and in the world which cometh the life that is eternal. But many (are) first who will be last, and last (who will be) first.

Now when they were going up in the way to Urishlem, Jeshu himself preceded them; and they were amazed, and came after him, fearing. And he took his twelve, and began to tell them what it was which was to happen to him. Behold, we go up to Urishlem; and the Son of man (will be) betrayed to the chief priests, and to the Sophree; and they shall condemn him to the death, and shall deliver him to the Gentiles; and shall

mock him, and scourge him, and spit in his face, and kill him: and the third day he shall arise.

XXVIII. *Oblation for the first Day in the sixth Week of the Fast.*

And Jacub and Juchanon, sons of Zabdai, approached him, saying to him, Malphona, we would that whatever we ask thou wilt do for us. He saith to them, What will you that I should do for you? They say to him, Give us that one may sit at thy right hand, and one at thy left, in thy glory. But he said to them, You know not what you ask: can you drink the cup that I drink? and (with) the baptism that I am baptized (with) can you be baptized? They say to him, We can. Jeshu saith to them, The cup that I drink you shall drink; and (with) the baptism that I am baptized (with) you shall be baptized: but that you sit on my right hand and on my left, is not mine to give, except for those for whom it is prepared. And when the ten heard, they began to murmur against Jacub and Juchanon. And Jeshu called them and said to them, You know that they who are considered the princes of the Gentiles are lords of them; and their great ones exercise power over them: but not thus shall it be among you. But if any one among you willeth to be great, let him be to you the servant; and whoever of you willeth to be the first, he shall be the labourer for all. For even the Son of man came not to be served, but to serve, and to give his life the ransom for many.

And they came unto Jirichu. And as Jeshu went forth from Jirichu, he and his disciples and a great multitude, Timai bar Timai, the blind man, was sitting by the side of the way begging. And he heard that it was Jeshu Natsroia; and he began to cry out, and to say, Son of David, have mercy on me! And many rebuked

him, that he should be silent: but he cried out the more, saying, Son of David, have mercy on me! And Jeshu stood, and commanded that they should bring him. And they called the blind man, saying to him, Be of heart, rise, he calleth thee. But he, the blind, loosed his garment, and rose up, (and) came to Jeshu. Saith to him Jeshu, What wilt thou that I do for thee? And he, the blind, said to him, Rabi, that I may see. And Jeshu said to him, SEE: thy faith hath saved thee. And instantly he saw, and he went in the way.

XXIX. *Morning of the Sabbath of Palms.*

AND when they drew nigh to Urishlem, against Beth-phage and Beth-ania, at the mount of Olives, he sent two from his disciples, and said to them, Go to that village which is over against you; and forthwith as you enter it, you will find a colt tied, which no man hath ridden; loose, bring him. And if any man shall say to you, Why do you this? say to him, Because for our Lord it is requested, and at once he will send him hither. And they went, and found the colt tied at the gate without in the street. And as they were loosing, some of those who were standing said to them, What are you doing that you loosen the colt? But they said to them as Jeshu had instructed them; and they permitted them. And they brought the colt to Jeshu, and threw upon him their garments; and Jeshu rode upon him. But many spread their vestments in the way, and others cut branches from the trees and spread them in the way; and these who went before him, and these who came after him, cried, saying, Save now! and blessed be the coming kingdom* of our father David: Save now, in the heights!† And Jeshu entered Urishlem, into the temple, and surveyed every thing. And when it was the time of the evening,

* Or, the kingdom which cometh. † *Ushana bamraumee.*

he went forth to Beth-ania with the twelve. And the day after, when he went from Beth-ania, he hungered. And he saw a certain fig-tree from afar which had leaves on it, and he came to it, if he might find upon it somewhat; but when he came, he found on it only the leaves, for the time was not for figs (to have been ingathered). And he said to it, Henceforth and for ever man from thee fruit shall not eat. And his disciples heard. And they came to Urishlem. And Jeshu went into the temple of Aloha, and began to cast forth those who sold and bought in the temple, and he overthrew the tables of the money-changers, and the seats of them who sold doves: and he would not suffer any man to carry goods through the temple. And he taught, and said to them, Is it not written, That my house the house of prayer shall be called of all nations? but you have made it a den of thieves. And the chief priests and Sophree heard it, and inquired how they might destroy him; for they feared from him, because all the people admired his doctrine.

XXX. *Second Sabbath in the Fast.*

And when it was evening, they went without from the city. And in the morning, while they passed by, they saw that fig-tree that it was dry from its root. And Shemun remembered and said to him, Rabi, behold, that fig-tree which thou didst curse hath dried. And Jeshu answered and said to them, Let there be in you the faith of Aloha. Amen I say to you, That whosoever shall say to this mountain, Be lifted up, and fall into the sea, and shall not be divided in his heart, but shall believe that that thing which he speaketh is, he shall have the thing that he saith. On this account I tell you, that every thing whatever you supplicate and ask, believe that you receive, and it shall be unto you. And when you stand to pray, forgive whatever you have against any

man; and your Father who is in heaven will also forgive you your transgressions. But if you do not forgive, your Father who is in heaven will also not forgive you your transgressions. And they came again to Urishlem: and as he walked in the temple, the chief priests and the Sophree and the elders came to him, and said to him, By what authority these things doest thou? and who gave thee the authority to do them? But Jeshu said to them, I also will ask you one word, that you may tell me, and I tell you by what authority I these things do. The baptism of Juchanon, from whence was it? from heaven, or from the sons of man? Tell me. And they reasoned among themselves, and said, If we say to him, that (it was) from heaven, he saith to us, And why did you not believe him? And if we should say, From the sons of man, there is fear from the people; for all have held Juchanon that he was truly a prophet. And they answered, saying to Jeshu, We know not. He saith to them, I also do not tell you by what authority I these things do.

And he began to discourse with them in parables. A certain man planted a vinery, and surrounded it with an enclosure, and dug in it a wine-press, and built in it a tower, and gave it to be held by husbandmen, and journeyed. And he sent to the husbandmen his servant in the time to receive the fruits of the vinery. But they beat him, and sent him away empty. He sent to them again another servant; and also that one they stoned, and bruised him, and sent him away with dishonour. And he sent again another, and him they killed; and many other servants he sent, and of them they beat, (and) of them they killed. But at last having one son, the beloved, he sent him to them; for he said, Now will they be confounded by my son. But those husbandmen said among themselves, This is the heir; come let us kill

him, and the inheritance will be ours. And they took and killed him, and cast him without from the vinery. What therefore shall the Lord of the vinery do? He will come, destroy those labourers, and will give the vinery to others. And also that scripture have you not read, The stone which the builders rejected is become the head of the corner? from the Lord is this done, and it is wondrous in our eyes. And they sought to apprehend him, but feared from the people: for they knew that concerning themselves he had spoken this parable. And he left them, and went.

And they sent to him men from the Sophree and from the house of Herodes, that they should ensnare him in discourse. And they came and questioned him: Malphona, we know that thou art true, and that thou bearest not care for man: for thou regardest not the person of the sons of man, but in truth the way of Aloha thou teachest: Is it lawful to give head-money to Cæsar, or not? shall we give, or shall we not give? But he knew their deceit, and said to them, Why do you tempt me? bring me the dinara, (that) I may see it. And they brought it to him. He said to them, Of whom (is) this image and writing? And they said, Of Cæsar. Jeshu said to them, Of Cæsar give to Cæsar, and of Aloha to Aloha. And they were astonished at him.

XXXI. *At the Oblation for the Dead.*

And the Zadukoyee came to him, those who say that (there is) no resurrection; and they questioned him, saying, Malphona, Musha has written for us, That if the brother of a man die, and leave a wife, and leave not children, his brother shall take his wife and raise up seed unto his brother. Seven brethren there were. The first took a wife, and died, and left not seed. And the second took her, and died, and he also left not seed: and the

third likewise. And the seven of them took her, and did not leave seed: last of all died also that woman. In the resurrection therefore, whose from them shall she be the wife? for the seven of them had her. Jeshu saith to them, Do you not on this account err, because you know not the scripture, nor the power of Aloha? For when they rise from the dead, they take not wives, neither are wives (given) unto husbands; but as the angels that are in heaven are they. But concerning the dead, that they rise: have you not read in the book of Musha, how from the bush Aloha said to him, I am the God of Abraham, and the God of Ishok, and the God of Jacub? And Aloha is not of the dead, but of the living. You therefore do greatly err.

And one from the Sophree approached and heard how they disputed, and, perceiving that he had well rendered to them the answer, inquired of him, Which is the first commandment of all? Jeshu saith to him, The first of all the commandments (is), Hear, Israel, The Lord our Aloha is one Lord: and thou shalt love the Lord thy God with* all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second, which is like it, (is), that thou shalt love thy neighbour as thyself. Another commandment greater than these there is not. That Sophra said to him, Well, Rabi, and truly hast thou spoken: for One there is and no other than He: and that a man love Him with * all the heart, and with all the understanding, and with all the soul, and with all the strength, and that he love his neighbour as himself, is better than all burnt-offerings and sacrifices. Jeshu, seeing that he had wisely returned the word, answered and said to him, Thou art not far from the kingdom of Aloha. And no man dared again to question him. And

* *Ad literam,* From all, &c.

Jeshu answered and said, while he taught in the temple, How say the Sophree that the Meshicha is son of David? For David himself saith by the Spirit of Holiness, The Lord said to my Lord, Sit thou at my right hand, until I set thy adversaries a footstool beneath thy feet. David therefore himself calleth him My Lord; and how is he then his son? And all the multitude heard him gladly. And in his doctrine he said to them, Beware of the Sophree, who will to walk in long robes, and love the shaloma in public places, and the chief seats in the congregations, and the head couches at suppers: they who devour the houses of widows, and for the occasion prolong their prayers: they shall receive the greater judgment.

XXXII. *Morning of the Festival of the Cross.*

And as Jeshu sat before the house of treasure, he beheld how the multitude cast money into the place of treasure; and many rich threw in much. And there came a certain poor widow, and threw in two menin, which are a shemona.* And Jeshu called to his disciples, and said to them, Amen I tell you, That this poor widow more than all the men who throw hath thrown into the house of treasure. For all they from what is (super)abundant to them have thrown (in), but this from her deficiency all whatever she had; she hath thrown in her whole possession.

And as Jeshu went forth from the temple, one of his disciples said to him, Malphona, behold, see those stones and those buildings! But Jeshu said to him, Seest thou these great buildings? There will not be left here a stone upon a stone which (will) not be destroyed. And while Jeshu sat on the Mount of Olives before the temple, Kipha and Jacub and Juchanon and Andreas asked him by themselves, Tell us when (these events) shall be, and

* One eighth of a denarius.

what is the sign when these all draw nigh to be accom plished. But he, Jeshu, began to say to them, See tha no man deceive you. For many will come in my name and will say, I am (He); and many will be deceived But when you hear of battles and the rumour of wars fear not: for it is that they are to be; but not yet is th end. For people shall rise against people, and kingdon against kingdom; and earthquakes will be in variou places; and there will be famines and convulsions These are the beginning of sorrows. But look (to) your selves; for they will deliver you to the judgments, an in their assemblies will they scourge you, and befor kings and governors you shall stand on account of thei testimony. But first will be preached my gospel amon all the nations. But when they lead you to deliver yo up, be not previously anxious what you shall say, no premeditate; but that, whatever is given you in tha hour, that say. For it is not you speaking, but the Spi rit of Holiness. But the brother will betray his brothe to the death, and the father his son; and children wil rise up against their fathers, and shall put them t death; and you will be hated by all men on account o my name: but he who shall persevere to the end, h shall be saved.

But when you see the unclean sign of desolation, tha which is spoken of by Daniel the prophet, standin where it ought not,—he who readeth, let him under stand!—then let those who are in Jehud flee to th mountain. And he who is upon the roof, let him no descend nor enter in to carry any thing from his house and he who is in the field, let him not turn back to tak up his garments. But woe to those who are with child and to those who give suck, in those days! But pra that your flight may not be in the winter: for in thos days shall be affliction such as hath not been from th

beginning of the creation which Aloha created, and until now, nor shall be. And unless the Lord cut short those days, no flesh would live; but on account of the elect whom he hath chosen, those days he hath cut short. Then, if any man shall say to you, Behold, here is the Meshicha! and, Behold, (he is) there! believe not. For there will arise false Meshichas and prophets of a lie, and will give forth signs and wonders, to deceive, if possible, the elect also. But you, beware. Behold, I have told you every thing before.

But in those days after that affliction the sun will be darkened, and the moon will not give forth her light, and the stars will fall from heaven, and the powers of the heavens will be moved. And then will they see the Son of Man coming in the cloud with great power and with glory. And then will he send his angels, and will assemble his chosen ones from the four winds, from the extremity of the earth to the extremity of the heavens.

But from the fig-tree learn a parable. When her branches are tender, and she shoots forth her leaves, you know that the summer draws nigh: so also you, when you see that these things are done, understand that it is near, (even) at the door. Amen I tell you, That this race shall not pass until these all shall be. Heaven and earth shall pass away, but my words shall not pass away. But of that day and of that hour man knoweth not, nor the angels of heaven, nor the Son, but only the Father. Look: be watchful and pray; for you know not when the time is. For as a man who hath journeyed, and left his house, and hath given authority to his servants, and to every man his work, and the door-keeper he hath instructed to be watchful; (so) watch you, therefore, because you know not when cometh the Lord of the house,—in the evening, or in the dividing of the night, or at cock-crowing, or in the morning; lest he should

come suddenly, and find you sleeping. But what to y I say, that unto all I say, Be watchful.

XXXIII. *Lesson for the Consecration of Myrrh.*

But after two days was the Petscha of unleaven cakes:* and the chief priests and the Sophree soug how with guile they might apprehend and kill hir And they said, Not on the festival, lest there be a con motion among the people. And when he was at Betl ania in the house of Shemun the leper, as he recline there came a woman who had with her a vase of the ba sam of the choicest nard of great prices; and she opene it, and poured it upon the head of Jeshu. But the were men of the disciples who were displeased amon themselves, and said, Why make destruction of this ba sam? for it could have been sold for more than three hur dred dinoreen, and given to the poor. And they wer angry with her. But he, Jeshu, said, Let her alone why do you trouble her? A good work hath sh wrought upon me. For in all time you have the poo with you, and, when you will, you can do them good but I am not at all time with you. (With) that whic was hers she hath done this, and beforehand as for th funeral she hath anointed my body. And Amen I say t you, That wheresoever my gospel shall be preached i the whole world, this also which she hath now done sha be told in memorial of her.

But Jihuda Scarjuta, one of the twelve, went to th chief priests, to betray Jeshu to them: and they whe they had heard rejoiced, and promised silver to give him And he sought to him opportunity to betray him.

And the first day of the unleavened bread, in whic

* *Phatiree*, "unleavened bread," in the plural; so called eith from *phatar*, "to send forth, liberate," in allusion to the Exodus or from the Arabic *fatara*, "to knead bread without leaven."

the Jihudoyee sacrifice the Petscha, the disciples say to him, Where wilt thou that we go to prepare for thee to eat the Petscha? And he sent two of his disciples, and said to them, Go to the city, and, observe, a man meeteth you bearing a vessel of waters. Go after him; and when he hath entered, say to the house-lord, Our Master saith, Where is the place of feasting, where I can eat with my disciples the Petscha? And, behold, he showeth you a large upper room furnished and prepared: there make ready for us. And the disciples went forth, and came into the city, and found as he had told them: and they prepared the Petscha. And when it was evening he came with his twelve. And as they reclined and ate, Jeshu said to them, Amen I tell you, That one of you who eateth with me shall betray me. But they began to be sad, and said to him one, one, Is it I? But he said to them, One of the twelve who dippeth with me in the dish. And the Son of man goeth, as it is written concerning him; but woe to that man by whom is betrayed the Son of man! It had been better for that man if he had not been born.

And while they were eating, Jeshu took bread, and blessed, and brake, and gave to them, and said to them, Take; this is my body. And he took the cup, and praised and blessed, and gave to them; and they drank of it, all of them. And he said to them, This is my blood of the new Covenant, which for many is shed. Amen I say to you, That again I will not drink from the fruit of the vine till that day in which I will drink it newly in the kingdom of Aloha. And they praised, and went forth to the mount of Olives.

XXXIV. *Night of the Crucifixion.*

And Jeshu said to them, All of you will be offended with me in this night: for it is written, I will strike the

Shepherd, and scattered shall be his sheep. But when I have arisen, I go before you into Galila. Kipha saith to him, If all shall be offended with thee, yet I (will) not. Jeshu saith to him, Amen I tell thee, That thou, to-day, in this (very) night, before the cock shall crow, three times wilt deny me. But he the more said, If I shall die with thee, I will not deny thee, my Lord. And so also all of the disciples said. And they came to the place which is called Gedsimon; and he said to his disciples, Sit here until I have prayed. And he took with him Kipha and Jacub and Juchanon, and began to be sorrowful and agonized. And he said to them, My soul is afflicted unto death; wait for me here, and be watchful. And he removed a little, and fell upon the earth, and prayed that, if it were possible, the hour might pass from him. And he said, Father, my Father, thou canst (do) every thing, cause to pass from me this cup: but not my will, but thine. And he came and found them sleeping: and he said to Kipha, Shemun, dost thou sleep? couldst thou not one hour watch? Be wakeful and pray, that you enter not into temptation: the spirit is willing and ready, but the body is infirm. And he went again, prayed, and said that word. And he turned again, came and found them sleeping, because their eyes were made heavy, and they knew not what to say to him. And he came three times (the third time), and said to them, Sleep on, and be at rest. The end approacheth, and the hour cometh, and, behold, the Son of man is betrayed into the hands of sinners. Arise, we will go; behold, he draweth nigh who betrayeth me. And while he was speaking, Jihuda Scarjuta, one of the twelve, came, and with him a multitude with swords and staves, from the chief priests and the Sophree and the elders. And the traitor who betrayed had given to them a sign, and said, He whom I shall kiss is He: take him carefully

and lead him. And immediately he approached, and said to him, Rabi, Rabi, and kissed him. Then they laid on him their hands and seized him. But one of those who stood drew a sword, and struck the servant of the high priest, and took off his ear. But Jeshu answered and said to them, As against a robber are you come out against me, with swords and with staves to apprehend me? Every day with you was I teaching in the temple, and ye did not take me; but to fulfil the scriptures this is done. Then his disciples forsook him and fled. But a certain youth followed him, and he was covered (with) a linen cloth, naked; and they laid hold on him: but he left the linen cloth, and escaped naked. And they led Jeshu to Kaiapha, chief of the priests: and were gathered together to him all the chief priests and the scribes and the elders. But Shemun from afar came after him, until within the court of the chief of the priests: and he sat with the servants, and warmed (himself) at the fire. But the chief priests and all the assembly of them sought against Jeshu testimony to put him to death, but they found not. For when many bore witness against him, their testimonies were not equal. But men rose up against him, witnesses of falsehood, and said, We heard him say, I dissolve this temple which is made with hands, and in three days I build another not made with hands. But neither so was their testimony equal. And the chief of the priests arose in the midst, and questioned Jeshu, and said, Returnest thou no answer? what witness against thee these? But Jeshu was silent, and answered him nothing. And again the chief of the priests demanded, and said, Art thou the Meshicha, the Son of the Blessed?* And he, Jeshu, said to him, I am: and you shall see the Son of man sitting at the right hand of the Power, and coming upon

* *Meshicha Bareh dambarka.*

the clouds of heaven. Then the chief of the priests tore his robe, and said, Why now seek we witnesses? Behold, from his own lips you have heard the blasphemy: how is it seen by you? And they all judged that he was guilty of death. And some began to spit on his person, and they struck him on his face, and did buffet him, saying, Prophesy! and the servitors struck him upon his cheeks.

And Shemun being below in the court, there came a certain damsel of the chief of the priests. She saw him as he warmed (himself), and knew him, saying to him, Thou also wast with Jeshu Natsroia. But he denied, and said, I know not what thou sayest. And he went without into the vestibule; and the cock crew. And again that damsel saw him, and she began to say to those who were standing, This man is also of them. But he again denied. And after a little while those who stood said to Kipha, Assuredly thou art from them, for thou art also a Galiloia, and thy speech is similar. But he began to imprecate and to swear, I know not this man of whom thou speakest. And in the hour the cock crew the second time. And Shemun remembered the word that Jeshu had spoken to him, That before the cock should crow twice, three times thou shalt deny me. And he began to weep.

XXXV. *Morning of the Friday of the Crucifixion.*

And forthwith in the morning the chief priests with the elders and with the scribes and with the whole congregation made council; and they bound Jeshu, and led him and delivered him to Pilatos the governor. And Pilatos asked him, Art thou the King of the Jihudoyee? And he replied and said to him, Thou hast said. And the chief priests accused him of many (things): but he, Pilatos, asked him again and said to him, Returnest thou not an answer? see how many are witnessing against thee.

But he, Jeshu, did not give any answer; so that Pilatos admired. But he was accustomed at every festival to release to them of the bound one whom they requested; and there was one who was called Bar-aba, who was bound with the makers of sedition, they who murder in the sedition had committed. And the people cried out and began to demand, that as he was used he would do to them. But Pilatos answered and said, Will you that I release to you the King of the Jihudoyee? For Pilatos knew that for envy the chief priests had delivered him. But the chief priests the more incited the multitude, that Bar-aba he should release to them. But he, Pilatos, said to them, What then will you that I do to this, whom ye call King of the Jihudoyee? And they again cried,* Crucify him! Pilatos said to them, Why? what evil hath he done? And they the more exceedingly cried, Crucify him. But Pilatos was willing to serve the will of the people, and released to them Bar-aba, and delivered up to them Jeshu, scourged, to be crucified. And the soldiers led him into the court which is the prætorium, and called the whole band; and they robed him in purple, and twisted and set upon him a crown of thorns, and they began to salute him, Hail, King of the Jihudoyee! and they struck him upon the head with a cane, and spat in his face, and kneeled upon their knees and worshipped him. And when they had mocked him, they stripped him of the purple, and clothed him with his own vestments, and led him forth to crucify him.

XXXVI. *For the third Hour.*

And they constrained one who was passing, Shemun Kurinoia, who was coming from the field, the father of Alexander and of Rufus, to bear his cross. And they brought him to Gogultha, a place which is interpreted

* Or, the more cried.

A skull. And they gave him to drink wine which was mixed with myrrh; but he would not receive. And when they had crucified him, they parted his garments, and cast for them lots who should take them. And it was the third hour when they crucified him. And there was written the occasion of his death in the inscription, This is the King of the Jihudoyee.* And they crucified with him two thieves, one on his right and one on his left; and was accomplished the Scripture which said, That with the wicked he was reckoned.

XXXVII. *For the Dividing of the Day.*

And they also who passed by blasphemed against him, wagging their heads and saying, Ho, undoer of the temple and builder of it in three days, deliver thyself and come down from the cross! And so also the chief priests laughing one with one, and the Sophree, and saying, Others he saved, himself he cannot save. The Meshicha King of Isroel, let him descend now from the cross, that we may see and believe on him; and they also who were crucified with him reviled him.

XXXVIII. *For the ninth Hour.*

And when it was the sixth hour, there was darkness over all the land until the ninth hour. And in the ninth hour Jeshu cried with a high voice and said, Il, Il, Lamona Shabaktoni! Which is, Alohi! Alohi! † why hast thou forsaken me? And certain who heard, of them who were standing, said, Elia he calleth; but one ran and filled a sponge with vinegar, and bound it on a rod that he might drink. And they said, Let alone, we will see if Elia cometh to take him down. But he, Jeshu, cried with a high voice, and completed: and the veil ‡ of the temple was rent in twain from the top to

* *Honu Malka d'Jihudoyee.* † My God, my God!
‡ The faces of the gate.

the bottom. But when that centurion who stood near him saw that he cried thus, and ended, (he) said, Assuredly this man was the Son of Aloha. And there were women from afar who were beholding; Mariam Magdalitha, and Mariam mother of Jacub the less and of Josi, and Shaloom; those who, when he was in Galila, adhered to him, and ministered to him, and many others who went up with him to Urishlem.

XXXIX. *For the Evening of the Sabbath.*

And when it was evening of the preparation which is before the shabath, came Jauseph, he who was from Rometha, an honourable counsellor, who also himself waited for the kingdom of Aloha. And he took courage, and went in to Pilatos and requested the body of Jeshu. But Pilatos wondered if he were now dead; and he called the centurion and asked him whether before the time he was dead: and when he had learned, he gave the body to Jauseph. And Jauseph bought linen, and took him down and wrapped him in it, and laid him in a sepulchre which was hewn in the rock, and rolled a stone against the door of the sepulchre. But Mariam Magdalitha and Mariam, she who was (the mother) of Josi, beheld where he was laid. And when the shabath had passed Mariam Magdalitha and Mariam, (the mother) of Jacub and Shaloom, bought aromatics, and came to anoint him.

XL. *Oblation for the Sabbath of the Resurrection.*

But in the morning of the first day in the week, they came to the sepulchre when the sun had risen, and they said between themselves, Who will roll away the stone for us from the door of the sepulchre? * And they looked and saw that the stone was rolled away, for it was very great. And they went into the sepulchre,* and saw

* The house of burial.

a youth sitting on the right. And he was clothed in a white robe. And they were astonished. But he said to them, Fear not! Jeshu Natsroia you seek, he who was crucified, he has risen; he is not here. Behold the place where he lay. But go, tell his disciples and Kipha that, behold, he goeth before you into Galila; there shall you see him as he told you. And when they had heard, they fled, and went forth from the sepulchre, for astonishment and tremor had seized them; and they said nothing to any one, for they were afraid.

But in the morning of the first day of the week he arose, and was first seen by Mariam Magdalitha, she who had seven devils cast out from her. And she went and declared to them who were with her, who mourned and wept. And they, when they had heard what they told, that he lived and had appeared to them, believed them not. After these things he appeared to two of them in another fashion as they walked and went to a village. And they went and told the rest, neither did they believe.

XLI. *For the Oblation of the Ascension.*

But afterward he appeared to the eleven as they reclined, and he reproved the littleness of their faith and the hardness of their heart, because those who had seen that he had arisen they had not believed.

And he said to them, Go into all the world, and proclaim my gospel to every creature: He who believeth and is baptized is saved; and he who believeth not is condemned. And these signs shall follow those who believe: In my name they shall cast out devils, and with new tongues shall they speak; and serpents they shall take up; and if the poison of death they drink, it shall not hurt them; and their hands shall they lay upon the sick, and they shall be healed.

But Jeshu our Lord, after he had spoken with them, unto the heavens ascended, and sat on the right hand of Aloha.

And they went forth and preached in every place, and our Lord helped them, and confirmed their words by the signs which they wrought.

Finished is the Holy Gospel, the Preaching of Markos ; which he spake and preached in Roman at Rumi.

THE HOLY GOSPEL,

THE PREACHING OF LUKOS THE EVANGELIST

WHICH HE SPAKE AND DECLARED IN GREEK IN ALEXANDRIA THE GREAT.

I. *Morning of the Annunciation of Zakaria.*

Because many have willed to record histories of thos transactions of which we are persuaded, according to th which they have delivered to us, (they) who from tl first were eye-witnesses and ministers of his doctrine ; appeared also to me, that having been intimately ne to them all, I should record every thing in its ord for thee, illustrious Theophilé, that thou mayest kno the truth of those doctrines in which thou hast bee instructed.

There was in the days of Herodes, king of the Jih doyee, a certain priest whose name was Zakaria, of tl service of the house of Abia, and his wife (was) of tl daughters of Aharun ; her name was Elishaba. And th were both just before Aloha, and walked in all his cor mandments, and in the righteousness of the Lord, witho blame. But they had no son because Elishaba w barren, and both had become many in their days.

But it was while he was acting-as-priest in the order his ministry before Aloha, according to the custom of t priesthood he came to set on incense, and entered in the temple of the Lord. And all the congregation of t people were praying without at the time of incen

And there appeared to him, to Zakaria, the angel of the Lord, standing on the right hand of the altar of incense. And Zakaria trembled when he saw him, and fear fell upon him. And the angel said to him, Fear not, Zakaria, for thy prayer is heard, and thy wife Elishaba shall bear thee a son, and thou shalt call his name Juchanon.* And to thee shall be joy and exultation, and many shall rejoice in his birth: for he shall be great before the Lord, and wine and strong liquor † shall he not drink, and with the Spirit of Holiness shall he be filled, from the womb of his mother. And many of the sons of Isroel shall he convert to the Lord their Aloha. And he shall go before him in the spirit and the power of Elia the prophet, to turn the hearts of the fathers unto the children, and those who believe not to the knowledge of the righteous, and to prepare for the Lord a perfect people.

And Zakaria said to the angel, How shall I know this? for I am old, and my wife many in her days. And the angel answered and said to him, I am Gabriel, I stand before Aloha, and I have been sent to speak with thee and to announce to thee these things. From henceforth thou shalt be dumb, and shalt not be able to speak, till the day when these things shall be done, because thou hast not believed these words, which shall be fulfilled in their time.

But the people were standing, and expecting Zakaria, and were wondering at his delay in the temple. But when Zakaria had come forth, he could not speak to them; and he made them understand that he had seen a vision in the temple, and signing he signed to them, and remained dumb. And when the days of his service were fulfilled, he came to his house.

And it was after those days Elishaba his wife con-

* Pronounced, *Yu'hanan.* † *Shak'ra.*

ceived, and she secluded herself five months. And she said, These things hath the Lord done for me in the days of my desolation, to take away my reproach from among the children of men.

II. *For the Annunciation.*

But in the sixth month Gabriel the angel was sent from before Aloha to Galila, to a city whose name (is) Natsrath, unto a Virgin espoused to a man whose name was Jauseph, of the house of David, and the name of the Virgin was Mariam. And the angel entered to her, and said to her, Peace to thee, full of grace! our Lord is with thee, thou blessed among women! But she, when she saw, was troubled at his words, and reasoned what this salutation was. And the angel said to her, Fear not, Mariam, for thou hast found favour with Aloha. For, behold, thou shalt conceive, and shalt bring forth a son, and thou shalt call his name Jeshu. He will be great, and the Son of the Most High * shall he be called, and Aloha the Lord shall give unto him the throne of David his father. And he shall reign over the house of Jakub for ever, and of his kingdom there shall be no end. And Mariam said to the angel, How shall this be, because a man is not known to me? The angel answered and said to her, The Spirit of Holiness shall come, and the Power of the Most High * shall shadow over thee; on account of this He who (shall be) born from thee is the Holy, and the Son of Aloha shall be called. And behold, Elishaba thy kinswoman, she also beareth a son in her old age, and this is the sixth month to her,—to her who is called the barren. For nothing is difficult to Aloha. And Mariam said, Behold, I am the handmaid of the Lord, be it unto me as thou hast said. And the angel went from her.

* Eloia.

III. *The Journey of Mariam to Elishaba.*

AND Mariam arose in those days, and went with haste to the mountain to a city of Jehud; and she entered into the house of Zakaria, and saluted* Elishaba. And it was that when Elishaba heard the salutation of Mariam, the infant leaped in her womb. And she was filled with the Spirit of Holiness; and she cried with a loud voice, and said unto Mariam,

Blessed art thou among women,
And blessed is the fruit of thy womb!
Whence unto me is this,
That the mother of my Lord should come to me?
For, lo, as fell the voice of thy salutation on my ears,
For great joy leaped the infant in my womb.
And happy is she who hath believed,
For there is a fulfilment of those things which have been spoken to her from the Lord.

And Mariam said:

My soul doth magnify the Lord,
And my spirit rejoiceth in Aloha my Saviour,
Who hath looked upon the lowliness of his handmaid:
For, behold, from now all generations shall give blessedness to me.
Because he hath done for me great things, he who is mighty,
And holy is his name.
And his grace is for ages and generations
Upon those who fear him.
He hath wrought victory with his arm;
He hath scattered the proud in the thoughts of their hearts.
He hath overturned the mighty from their thrones,
And hath exalted the humble.

* Or, inquired for the peace of.

The hungry he hath satisfied with good things,
And the rich he hath sent away empty.
He hath helped Isroel his servant,
And hath remembered his mercy ;
As he spake with our fathers,
With Abraham and with his seed for ever.

And Mariam stayed with Elishaba three months, and returned to her house.

IV. *Morning of the Nativity of Juchanon.*

But to Elishaba had come the time that she should give birth, and she gave birth to a son. And her neighbours and the sons of her family heard that Aloha had magnified his grace upon her ; and they rejoiced with her. And it was the eighth day, and they came to circumcise the child ; and they called him by the name of his father, Zakaria. And his mother answered and said to them, Not so ; but he shall be called Juchanon. And they said to her, No man in thy kindred is called by this name. And they signed to his father (to show) how he willed they should call him. And he requested a tablet, and wrote, and said, Juchanan is his name. And every man wondered. And immediately his mouth and his tongue were opened, and he spake, and blessed Aloha. And there was fear upon all around them ; and in all the hill country of Jehud were these things spoken. And all who heard reasoned in their hearts, and said, What is this child to be ? And the hand of the Lord was with him. And Zakaria his father was filled with the Spirit of Holiness, and he prophesied, and said :

Blessed be the Lord, the Aloha of Israel ;
For he hath visited his people, and wrought for him redemption,
And hath raised up for us the horn of redemption
In the house of David his servant ;

As he spake by the mouth of his holy prophets,
Who have been from of old,
That we should be delivered from our adversaries,
And from the hand of all who hate us;
To perform his grace with our fathers,
And to remember his holy covenant;
The oath which he sware to Abraham our father,—
That to us he would grant
That, being delivered from the hand of our adversaries,
Without fear we might serve before him
All our days in righteousness.
And thou, child, the Prophet of the Most High
Shalt thou be called;
For thou shalt go before the face of the Lord,
And thou shalt prepare his way;
To give the knowledge of salvation to his people
In the forgiveness of their sins,
Through the compassions of the grace of our Aloha;
Whereby the morn-splendour shall visit us from on high,
To illumine those who sit in darkness and the shadow of death.
And to direct our feet into the way of peace.

And the child grew, and was strong in the spirit, and was in the desert till the day of his manifestation unto Isroel.

V. *Morning of the Feast of the Nativity.*

Now it was in those days, that there went forth a mandate from Augustus Cæsar to enrol the people of his dominion. This enrolment was first made under the government of Qurinos in Suria. And every man went to be enrolled in his city. And Jauseph also went up from Natsrath of Galila, unto Jehud, to the city of David, which is called Beth-lechem, because he was of

the house and of the family of David, with Mariam his espoused while with child, there to be enrolled. And it was that while they were there, the days were fulfilled that she should give birth: and she brought forth her son, the first-born, and wrapped him in bandages, and laid him in the manger; because there was no place for them where they stayed. But there were shepherds in the country who were staying there, and keeping watch by night over their flocks. And, behold, the angel of Aloha came to them, and the glory of the Lord shone upon them; and they feared with great fear. And the angel said to them, Fear not; for, behold, I announce to you great joy, which shall be to all people: for there is born for you to-day the Redeemer, who is the Lord the Meshicha, in the city of David. And this is to you the sign, You shall find the infant wrapped in bandages, and laid in a manger. And instantly there were seen with the angel many hosts of the heavens, glorifying Aloha, and saying, Glory to Aloha in the heights, and upon earth peace and good hope for the sons of men. And when the angels were gone from them into heaven, the shepherds spake one with another, and said, Let us go unto Beth-lechem, and see the thing which the Lord hath made known to us. And they came with speed, and found Mariam, and Jauseph, and the infant who was laid in the manger; and when they saw, they showed the word which had been spoken to them concerning the child. And all who heard wondered at those (things) which were told them by the shepherds. But Mariam kept all these words, and compared them in her heart. And those shepherds returned, glorifying and praising Aloha for all that they had seen and heard as they had been spoken to them.

VI. *Morning of the Entrance of our Lord into the Temple.*

AND when the eight days completed to circumcise the child, his name was called Jeshu, for he was so called by the angel before he was conceived in the womb. And when were completed, the days of their purification according to the law of Musha, they carried him up to Urishlem, to present him* before the Lord: (as it is written in the law of the Lord, That every male [who] openeth the matrix the holy to the Lord shall be called:) and to offer the sacrifice as it is said in the law of the Lord, A pair of turtle-doves, or two of the young of pigeons. But there was a certain man in Urishlem, whose name was Shemun; and this man was just and righteous, and he had waited for the consolation of Isroel, and the Spirit of Holiness was upon him. And it was said to him from the Spirit of Holiness, that he should not see death, until he had seen the Meshicha of the Lord. Behold, this man came in the Spirit to the temple, and when his parents† brought in Jeshu the child, to do for him as it is commanded in the law, he took him upon his arms and blessed Aloha, and said,

Now dismiss thy servant, my Lord, according to thy
word, in peace;
For lo, mine eyes have seen thy grace,
Which thou hast prepared in the face of all the
nations;
A light for the revelation of the peoples,
And the glory of thy people Isroel.

But Jauseph and his mother wondered at these words which were spoken concerning him. And Shemun blessed them, and said to Mariam his mother, Behold, this child is set for the ruin and uprising of many in Isroel, for the

* Literally, that they might make him stand before, &c. So also the Latin Vulgate.

† Fathers.

sign of contention. And through thine own soul shal pass a spear, that may be revealed the reasonings of th hearts of many.

VII. *For the Oblation of the Entrance of our Lord.*

Now Chana,* the prophetess, (was) the daughter o Phanuel, of the tribe of Asher; she was aged also in he days, and seven years with her husband had lived fron her virginity. And she was a widow as of years eight and four, and she removed not from the temple, and wit fasting and with prayer she worshipped† in the day an in the night. And she also arose in that hour and con fessed‡ the Lord, and discoursed concerning him wit all who were expecting the redemption of Urishlem.

And when they had fulfilled every thing according t the law of the Lord, they returned unto Galila, to Nats rath their city. But the child grew, and was strength ened in spirit, and was filled with wisdom; and th grace of Aloha was upon him. And his relatives§ ever year went unto Urishlem at the feast of Petscha.

VIII. *First Day in the Week after the Nativity.*

And when he was a son of twelve years, they went up as they were used, to the festival. And when the day (were) fulfilled, they returned. But Jeshu, the child remained in Urishlem, and Jauseph and his mother kne not. For they thought that he was with the sons of th company; and when they had gone the journey of on day, they sought him with the men and with any wh knew him. And they found him not: and they returne again to Urishlem, and sought him. And after thre days they found him in the temple, sitting in the mids

* Or, 'Hana. † Or, served. ‡ Or, praise
§ Or, his men.

of the doctors,* hearing them and questioning them. And all of them were astonished, as they heard him, at his wisdom and at his answers. And when they saw him, they wondered; and his mother said to him, My son, why hast thou done with us thus? for, behold, I and thy father with great anxiety have sought thee. He saith to them, Why have you sought me (elsewhere)? Knew you not that (in) the house of my Father it behoveth me to be? But they did not comprehend the word that he spake to them. And he went down with them, and came to Natsrath, and was subject to them. But his mother kept all these words in her heart. But Jeshu increased in his stature, and in his wisdom, and in favour with Aloha and men.

IX. *For the Oblation of the Feast of the Manifestation.*

Now in the fifteenth year of the reign of Tiberios Cesar, in the government of Pontios Pilatos in Jehud, Herodes being chief † of the Fourth in Galila, and Philipos his brother chief of the Fourth in Ituria and in the region of Trakona, and Lusania chief of the Fourth of Abilini; in the high priesthood of Chanan and of Kaiopha, was the word of Aloha unto Juchanon bar Zakaria in the desert. And he came into the whole country about the Jurdan, preaching the baptism of repentance for the remission of sins. As it is written in the book of the words of Eshaia the prophet, who said,

The voice which crieth in the desert,
Prepare the way of the Lord,
And make straight in the plain the highways for our Aloha.
All valleys shall be filled,
And all mountains and heights be brought low,
And the mound shall be a level (place),

* Malphonee. † *Risha-rabioya.*

And the rough place a plain,
And all flesh shall see the salvation of Aloha.

And he said to those multitudes who came to him to be baptized, O brood of vipers, who hath showed you to flee from the wrath that cometh? Work therefore fruits which are worthy of repentance. And begin not to say within yourselves that Abraham is father to us; for I tell you, that from these stones Aloha is able to raise up sons unto Abraham. But, behold, the axe is laid at the root of the trees. Every tree therefore which good fruit maketh not, is cut down and into the fire falleth. And the assemblies inquired of him, saying, What then shall we do? He answered and said to them, Whoever hath two tunics, let him give to him who hath none; and whoever hath food, so let him do (likewise). The publicans * also came to be baptized, and they said to him, Malphona, what shall we do? But he said to them, Demand not any thing more upon what is prescribed to you to require. And the military servants asked of him and said, What shall we also do? And he said to them, Molest no man, oppress no man, and let your wages satisfy you. But while the people thought concerning Juchanon, and all of them reasoned in their hearts, whether he were the Meshicha, Juchanon answered and said to them, Behold, I baptize you with waters, but there cometh after me He who is mightier than I; He, the latchet of whose sandals I am not worthy to unloose; He shall baptize you with the Spirit of Holiness and with fire: He who, holding the fan in his hand, and cleansing his floors, gathereth the wheat into his garners, and the chaff he will burn in the fire which is not quenched. But many other things he also taught and preached to the people.

But Herodes Tetrarka, because he was reproved by

* *Mokasee.*

Juchanon concerning Herodia the wife of Philipos his brother, and concerning all the evil things which he had done, added this also upon all, and shut up Juchanon in the house of the chained. But it was when he had baptized all the people, and also Jeshu he baptized. And while he prayed, the heavens were opened, and the Spirit of Holiness descended upon him in the bodily likeness of a dove: and the voice was from the heavens, which said, Thou art my Son the Beloved One, in thee I have delighted.

X. *Evening in the first Day in the second Week after the Manifestation.*

Now Jeshu himself was as a son of thirty years, and was considered the son of Jauseph bar Heli, bar Mattath, bar Levi, bar Malki, bar Jani, bar Jauseph, bar Mattha, bar Amuts, bar Nachum, bar Chesli, bar Nagi, bar Math, bar Matath, bar Shemri, bar Jauseph, bar Jihuda, bar Juchanon, bar Rosa, bar Zurbobel, bar Shelathiel, bar Niri, bar Malki, bar Adi, bar Kusam, bar Elmudod, bar Ir, bar Jose, bar Eleazar, bar Juram, bar Mathitha, bar Levi, bar Shemun, bar Jihuda, bar Jauseph, bar Jonam, bar Eliakim, bar Malia, bar Mani, bar Mattha, bar Nathan, bar David, bar Jeshi, bar Ubid, bar Boos, bar Salmon, bar Nachshun, bar Aminodob, bar Aram, bar Chetsrun, bar Pharets, bar Jihuda, bar Jakub, bar Ishok, bar Abraham, bar Tarach, bar Nachur, bar Soruk, bar Aru, bar Pholeg, bar Ebor, bar Shaloch, bar Kainan, bar Arphakshad, bar Shim, bar Nuch, bar Lamek, bar Mathushalach, bar Chanuk, bar Jared, bar Mahloleel, bar Kainan, bar Anush, bar Sheth, bar Adom, who was from Aloha.

XI. *First Day in the Week commencing the Fast.*

But Jeshu, being full of the Spirit of Holiness, returned from the Jurdan, and the Spirit led him into the desert, to be tempted forty days by the accuser.* And he ate nothing in those days; and when they were fulfilled, afterwards he hungered. And the accuser said to him, If thou art the Son of Aloha, tell this stone to become bread. Jeshu answered and said to him, It is written, It is not by bread alone that the son of man liveth, but by every word of Aloha. And Satana carried him up into a high mountain, and showed him all the kingdoms of the earth in a little time. And the accuser * said to him, To thee will I give all this power and the glory of it, which to me is delivered; and to whomsoever that I will, I give it unto him. If therefore thou wilt worship before me, thine shall be all. But Jeshu answered and said to him, It is written, That the Lord thy Aloha thou shalt worship, and him only shalt thou serve. And he caused him to be at Urishlem, and to stand on the pinnacle of the temple, and said to him, If thou art the Son of Aloha, throw thyself from hence beneath: for it is written, His angels he shall charge concerning thee, to keep thee, and upon their arms to bear thee up, that thou strike not thy foot against a stone. But Jeshu answered and said to him, It is spoken, Thou shalt not tempt the Lord thy Aloha. And when the accuser had accomplished all his temptations, he removed from him for a time.

XII. *For the Circumcision of our Lord.*

And Jeshu returned in the power of the Spirit into Galila, and there went forth a report concerning him in all the region about them, and he taught in their assem-

* *Akelkartsa.*

blies, and was glorified of every one. And he came to Natsrath where he had grown up; and he went out, as his custom was, into the synagogue on the day of shabath, and he stood up to read. And there was given to him the book of Eshaia the prophet, and Jeshu opened the book and found the place where it is written,

The Spirit of the Lord is upon me,
Because he hath anointed me to evangelize to the poor,
And hath sent me to heal the contrite in heart,
To proclaim to the captives release,
And to the blind, vision,
And to assure the contrite by remission,
And to proclaim the year of acceptance of the Lord.

And he rolled the book, and gave it to the minister, and went and sat down; but the eyes of all them in the synagogue beheld him. And he began to say to them, To-day is fulfilled this scripture which is in your ears. And all witnessed him and wondered at the words of grace which proceeded from his mouth. And they said, Is not this the son of Jauseph? Jeshu said to them, You will perhaps say to me this proverb, Physician, heal thyself; and all that we have heard that you have done in Kapher-nachum do also here in your own city. But he said, I tell you assuredly, There is no prophet who is received in his (own) city. For I say to you the truth, that many widows were in the house of Isroel in the days of Elia the prophet, when the heavens were shut up for three years and six months, and great famine was in all the land; and to none of them was Elia sent, but to Sarephath of Tsaidon, unto a woman a widow: and many lepers were in the house of Israel, in the days of Elisha the prophet, and not one of them was cleansed only Namon the Aramian. And when they heard these things, they who were in the synagogue were all of them

filled with anger, and they arose, forced him without from the city, and brought him to the brow of the hill on which their city was built to throw him from the rock : but he passed through them and went.

XIII. *Friday Evening in the fifth Week of the Fast.*

And he went down to Kapher-nachum, a city of Galila, and instructed them on the shabath. And they were astonished at his doctrine, for with power was his word. And there was in the synagogue a man who had the spirit of an unclean devil, and he cried with a high voice, and said, Leave me, what to us and to thee, Jeshu Natsroia? art thou come to destroy us? I know thee who thou art, the Holy One of Aloha. And Jeshu rebuked him, and said, Close thy mouth, and come forth from him. And the devil cast him down in the midst, and came forth from him, and hurt him not any thing. And wonder seized on every man, and they spake with each other and said, What thing is this? for with authority and with power he commandeth the unclean spirits, and they go forth. And there went out the fame concerning him into all the region which surrounded them.

And when Jeshu had gone forth from the synagogue, he entered into the house of Shemun; and the mother-in-law of Shemun was afflicted with a great fever, and they besought him on behalf of her; and he stood over her and rebuked the fever, and it left her, and she rose up at once and ministered to them. But at the setting of the sun all they who had diseased ones, who were diseased with various diseases, brought them to him, and he upon every one of them laid his hand, and healed them. And he cast forth also devils from many, (they) crying out, and saying, Thou art the Meshicha, the Son of Aloha. And he rebuked them, and suffered them not

to speak, for they knew that he was the Meshicha. And at the dawn of day he departed, and went to a desert place; and the people sought him, and came to him, and held him, that he should not go from them: but Jeshu said to them, To other cities also must I go to announce the kingdom of Aloha, for concerning this I have been sent. And he preached in the synagogues of Galila.

XIV. *Morning of the second Sabbath after the Resurrection.*

And it was while the assembly gathered upon him to hear the word of Aloha, he stood upon the bank of the sea of Genesar; and he saw two vessels standing by the sea-side, and the fishermen who had gone up from them, and were washing their nets. And one of them was of Shemun Kipha; and Jeshu ascended, sat in it, and directed that they should take * it a little from the land into the waters; and he sat, and taught the multitudes from the vessel. And when he was silent from his discourses, he said to Shemun, Lead into the deep, and cast forth your nets for a draught. Shemun answered and said to him, Rabi, the whole night we have laboured and nothing have we taken; but at thy word I throw the net. And when they had this done, they enclosed great multitudes of fishes, and their net brake. And they signed to their companions, who were in another vessel, to come and help them. And when they had come, they filled those two vessels, so that they were nigh to be swallowed up. But when Shemun Kipha saw, he fell before the feet of Jeshu and said to him, I pray from thee, my Lord, remove thee from me, for I am a man a sinner. For amazement had seized him, and all who were with him, on account of the draught of fishes which they had taken. Even so also Jacub and Juchanon, sons of

* Or, lead it.

Zabdai, who were partners of Shemun. But Jeshu said Fear not, from henceforth the sons of men shalt tho catch unto life. And they brought the vessels to land and forsook every thing, and went after him.

And when Jeshu was in one of the cities, there came certain man who was wholly filled with leprosy; he sa Jeshu, and fell upon his face, and prayed of him, an said to him, My Lord, if thou art willing, thou cans make me clean. And Jeshu extended his hand, touche him, and said to him, I am willing; be clean. And i an instant his leprosy went from him. And he com manded him, Tell no man, but go show thyself to th priests, and offer the oblation for thy cleansing, as Mush ordained for their testimony. And the fame concernin him went forth the more, and much people we gathered together to hear him and to be healed fro their diseases. And he passed away into the desert, an prayed.

And it was on one of the days, while Jeshu was teacl ing, (certain) Pharishee and doctors of the law were si ting. And they had come from all the villages of Gali and of Jehud, and from Urishlem: and the power of th Lord was (there) to heal them. And some brought on couch a certain man a paralytic; and they sought enter, that they might set him before him. And whe they found not how to bring him in because of the mu titude of people, they ascended to the house-top, ar sent him with his couch from the roof into the mid before Jeshu. And when Jeshu saw their faith, he sa to the paralytic, Man, forgiven to thee are thy sin And the Sophree and Pharishee began to reason and say, Who is this who speaketh blasphemy? Who ca forgive sins but Aloha only? But Jeshu knew their re soning, and said to them, What reason you in yo hearts? Which is easier, to say, Forgiven to thee a

thy sins; or to say, Arise, walk? But that you may know that authority hath the Son of man in the earth to forgive sins,—he saith to the paralytic,—To thee I say, Arise, take up thy couch, and go to thine house. And immediately he arose before them, and took up his couch, and went to his house, glorifying Aloha. And amazement held every man; and they glorified Aloha, and were filled with fear, saying, We have seen to-day wonders.

After these things Jeshu went forth, and saw a tribute-taker, whose name was Levi, sitting at the house of tribute. And he said to him, Come after me: and he left every thing, and arose, and went after him. And Levi made in his house a great feast;* and there was a large company of tribute-takers, and of others that reclined with them. And the Sophree and Pharishee murmured, saying to his disciples, Why with tribute-takers and sinners eat you and drink? Jeshu answered and said to them, The whole do not require the physician, but they who are grievously ill. I am not come to call the just, but the sinners, to repentance. But they say to him, Why do the disciples of Juchanon constantly † fast, and pray also as the Pharishee, but thine eat and drink? But he said to them, How can you make the sons of the chamber fast, while the bridegroom is with them? But the days will come when the bridegroom will be taken up ‡ from them: then shall they fast in those days. He spake to them a parable: No man cutteth a piece from a new material,§ and fasteneth it upon an old garment; lest he rend the new, without completing the old with the piece that is new. And no man poureth new wine into old bottles; || lest the new wine burst forth, and the wine be shed, and the bottles

* A great reception. † Or, faithfully. ‡ Or, exalted. § Garment. || Or, bags.

perish. But they pour new wine into new bottles, and both are preserved. And no man, drinking old wine, immediately asketh new: for he saith, The old is softer.

XV. *Third Morning in the fifth Week of the Fast.*

It was on the shabath, while Jeshu was walking among the corn,* and his disciples gathered the ears, and rubbed in their hands and ate (them). But some of the Pharishee said to them, Why do you a thing which it is not lawful on the shabath to do? Jeshu answered and said to them, And this have you not read, what David did when he hungered, and they who were with him? that he went into the house of Aloha, and the bread of the table of the Lord he took, ate, and gave to them who were with him, that (bread) which was not lawful to eat, except by the priests only? And he said to them, That the Lord of the shabath is the Son of man.

And it was on another shabath (that) he entered into the synagogue, and taught. And there was a man whose right hand was dried: and the Sophree and Pharishee watched him, if he would heal on the shabath, that they might accuse him. But he knew their thoughts, and said to the man whose hand was dried, Rise (and) come into the midst of the assembly. And when he had come and stood, Jeshu said to them, I ask you which is lawful to do on the shabath, good or evil, life to save or to destroy? And he beheld them all, and said to him, Stretch forth thine hand: and he stretched it forth, and his hand was restored as its fellow. But they were filled with envy, and spake one with another what they should do with Jeshu.

* The place of grain.

XVI. *For the Apostles and Martyrs.*

But it was in those days that Jeshu went forth into a mountain to pray; and there remained he all night in the prayer of Aloha. And when the day brake, he called his disciples, and chose from them twelve, those whom he named Apostles,—Shemun, he whose name was Kipha, and Andreas his brother, and Jacub, and Juchanon, and Philipos, and Bar Tholmai, and Mathai, and Thoma, and Jakub bar Chalphai, and Shemun who was called the Zealous, and Jihuda bar Jakub, and Jihuda Scaruta,* he who was the traitor. And Jeshu descended with them, and stood in the plain, and a great assembly of his disciples and a multitude of people from all Jehud, and from Urishlem, and from the sea-coast of Tsur and Tsaidon, who had come to hear his words, and to be healed of their diseases; and they who were vexed by unclean spirits, and they were healed. And all the multitudes sought to approach to him, for the power went forth from him, and all of them he healed.

XVII. *Sixth Day of the fourth Week of the Fast.*

And he lifted up his eyes upon his disciples, and said, Blessed are you poor, for yours is the kingdom of Aloha. Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh. Blessed are you when the sons of man hate you, and separate you, and revile you, and cast out your name as evil, for the sake of the Son of man. Rejoice in that day, and exult, for your reward is great in heaven; for thus did they to your fathers the prophets.

But woe to you (who are) rich, because you have received your consolation. Woe to you (who are) full, for you shall hunger. Woe to you who laugh now, for

* Or, S'karjuta.

you shall weep and lament. Woe to you when the sons of men shall speak well of you, for so did to the prophets of falsity their fathers. But I say to you who hear, Love your adversaries, and do good to those who hate you, and bless those who execrate you, and pray for those who lead you by violence.* And to one who striketh you on your cheek, offer to him the other: and whosoever taketh your cloak, forbid him not your coat also. To every one who asketh of you give; and from him who taketh of yours demand not (again). And as you will that the sons of man should do to you, so do you also to them. For if you love them who love you, what is your grace? for sinners also love those who love them. And if you do good to those who benefit you, what is your grace? for the sinners also thus do. And if you lend to them from whom you expect to be recompensed, what is your grace? for sinners also lend to sinners, that they might be profited. But love your adversaries, and do good to them, and lend, and cut not off the hope of any one; and great shall be your reward, and you shall be the children of the Most High; for he is benign to the evil and to the ungrateful. Be you therefore merciful, as also your Father is merciful.

XVIII. *Fourth Evening of the first Week in the Fast. Also for the Fathers.*

Judge not, and you shall not be judged; condemn not, and you shall not be condemned; release,† and you shall be released; give, and it shall be given to you; in good measure, compressed, redundant, shall they pour into your bosoms. For in that measure you mete, it shall be measured to you. And he spake to them a parable: How can the blind lead the blind, and not fall into the ditch? The disciple than his master is not

* Or, with a chain. † Or, absolve.

greater; but every man who is perfect shall be as his master. For why behold you the rod that is in the eye of your brother, but the rafter in your (own) eye is not seen by you? Or how can you say to your brother, My brother, permit (that) I pull out the rod that is in your eye, and behold the rafter in your own eye is not seen by you? Hypocrite! first take out the rafter from your own eye, and then shall you see to take out the rod that is in the eye of your brother. A good tree maketh not evil fruits; also an evil tree maketh not good fruits: for every tree by its fruits is known. For how gather they from thorns figs? neither also from the bramble do they gather in grapes. The good man, from the good treasures which are in his heart, bringeth forth good things; and the evil man, from the evil treasures which are in his heart, bringeth forth evil things; for from the abundancies of the heart the lips speak. Why call you me, My Lord, my Lord, and the things which I say do not? Every man who cometh to me and heareth my words, and doeth them, I will show you to whom he is like. He is like a man who built a house, and digged deep, and laid the foundations upon the rock: but when there was an inundation,* the inundation beat against that house, and it could not shake it, for its foundations were set upon a rock. And he who heareth and doeth not, is like a man who built his house upon the dust, without a foundation: and when the river beat against it, it immediately fell, and the ruin was great of that house.

XIX. *Morning of the first Day in the fourth Week of the Fast.*

AND when he had finished all these words in the hearing of the people, Jeshu entered into Kapher-nachum. But the servant of a certain centurion, who was valued

* Or, fulness, that is, of water.

by him, was sick, and nigh unto dying. And he heard of Jeshu, and sent to him the elders of the Jihudoyee, and besought him to come (and) save his servant. And they, when they came to Jeshu, besought of him earnestly, saying, He is worthy that thou do this for him; for he loveth our people, and also a synagogue* he hath built for us. And Jeshu went with them. But when he was not greatly distant from the house, the centurion sent to him his friends, saying to him, My Lord, labour not, for I am not worthy that thou shouldst enter beneath my roof. Wherefore I was not worthy to come to thee; but speak by a word, and my youth shall be healed. For I also am a man who am subjected under authority; and there are under my hand soldiers, and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth. Now when Jeshu heard these (words), he admired, and turned and said to the company who came after him, I tell you, that not also in the house of Isroel have I found faith like this. And they who had been sent, returned to the house, and found the servant who had been sick now well.

XX. *Oblation for the first Day in the sixth Week of the Fast.*

And it was the day after, that he went to a city whose name was Nain, and his disciples with him, and a great multitude. And as he approached the gate of the city, he saw (them) following (one) dead, who was the only born of his mother, and she his mother was a widow: and a great multitude of the people† of the city were with her. And Jeshu beheld her, and had compassion upon her, and said to her, Weep not. And he went and

* *Beth kenushtha*, "an house of assembly."

† Sons of the city.

touched the bier; and they who were carrying it stood. And he said, Young man, to thee I say, Arise.* And the dead sat up, and began to speak. And he gave him to his mother. And fear seized all men; and they glorified Aloha, saying, A great prophet hath arisen among us, and Aloha hath visited his people. And this word concerning him went forth into all Jihud, and into the whole region around them. And the disciples of Juchanon showed him all these.

XXI. *First Day in the Week after the Manifestation.*

And Juchanon called two from his disciples, and sent them to Jeshu, saying, Art thou He who cometh? or another should we expect? But in that very hour he healed many from diseases, and from plagues, and from evil spirits; and to many blind he gave to see. And Jeshu answered and said to them, Go tell Juchanon every thing you have seen and heard: that the blind see, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead arise, and the poor are evangelized; and blessed is he whosoever is not offended in me.

But when the disciples of Juchanon were gone, Jeshu began to speak to the people concerning Juchanon: What went you forth into the wilderness to see? a reed from the wind shaken? If not, what went you forth to see? a man clothed in soft raiment? Behold, they who are clothed in bright vestments, and are (living) in pleasures, are in the house of kings. If not, what went you forth to see? a prophet? Yes, I tell you, and more than a prophet: he, concerning whom it is written,

Behold, I send mine angel before thy face,
Who shall prepare the way before thee.

I tell you, that no prophet among those born of women (hath been) greater than Juchanon the Baptizer.

* *Alima, lok amar-no, Koom.*

Yet the least in the kingdom of Aloha is greater than he. (And all the people that heard him, and the tribute-gatherers also, justified Aloha, because they were baptized with the baptism of Juchanon. But the Pharishee and Sophree rejected against themselves the will of Aloha, because they were not baptized of him.) With what therefore shall I compare the men of this generation, and to what are they like? They are like children sitting in the public place, and crying to their companions, and saying, We have sung to you, and you have not danced; we have wailed to you, and you have not wept. For Juchanon the Baptizer came, neither eating bread nor drinking wine, and you say, A devil is in him. The Son of man came eating and drinking, and you say, Behold a man a devourer and a drinker of wine, and a friend of tribute-takers and of sinners! But justified is wisdom of her sons.

XXII. *Third Hour of the fifth Day of the Mysteries.*

Now there came one of the Pharishee requesting of him to eat with him: and he entered into the house of the Pharisha, and reclined. And a woman, a sinner, was in that city; and when she knew that in the house of the Pharisha he reclined, she took a vase of ointment, and stood behind him at his feet and wept, and began with her tears to bedrop his feet, and with the hair of her head to wipe them, and she kissed his feet, and anointed (them) with the ointment. But when the Pharisha who had invited him saw (this), he thought within himself and said, Were this a prophet, he would know who this is and what is her report, for this woman is a sinner who toucheth him. But Jeshu answered and said to him, Shemun, I have somewhat to say to thee. He said to him, Say, Rabi. Jeshu said to him, A certain creditor*

* Lord of debt.

had two debtors: the one owed him five hundred dinoree, and the other fifty dinoree. And when they had nothing to pay, he forgave them both. Which, therefore, of them the most would love him? Shemun answered and said, I think he to whom much was forgiven. Jeshu said to him, Thou hast judged rightly. And he turned to that woman, and said to Shemun, Thou seest this woman: I entered thy house; waters for my feet thou gavest me not; but this with her tears hath bedropped my feet, and with her hair hath wiped them. Thou didst not kiss me; but, behold, this from (the time) I entered hath not ceased my feet to kiss. Thou with ointment my feet didst not anoint, but this with ointment of balsam my feet hath anointed. Therefore I tell thee, That forgiven to her are her many sins, because she hath loved much. For he to whom little is forgiven, little loveth. And he said to her, Woman, forgiven to thee (are) thy sins. But they who reclined said among themselves, Who is this who also sins forgiveth? But Jeshu said to that woman, Thy faith hath saved thee; go in peace.

XXIII. *Fifth Day in the second Week of the Fast.*

And it was after these things that Jeshu itinerated among the cities and villages, and preached and announced the kingdom of Aloha, and his twelve with him, and those women who had been healed from infirmities and from evil spirits, Mariam who was called Magdalitha, she from whom he had cast out seven devils, and Juchana the wife of Kusa, chief of the household of Herodes, and Shushan, and many others, who ministered unto him from their possessions. And when a great multitude had assembled, and from all the cities had come to him, he discoursed in parables.

A sower went forth to sow his seed. And as he

sowed, some fell by the road-side; and it was trodden down, and the fowl devoured it. And other fell upon the rock; and it immediately sprang up, and, because it had no moisture, it withered. And other fell among thorns, and they sprang up with it, and choked it. And other fell into ground good and fair, and sprang up, and made fruit an hundredfold. And when he had said these (words), he cried, Whoever hath ears to hear, let him hear.

And his disciples asked him, What is (the signification of) this parable? But he said to them, To you it is given to know the mysteries of the kingdom of Aloha; but to those who are the rest in similitudes is it spoken; that while seeing they may not see, and while hearing they may not understand. But this is the parable: The seed is the word of Aloha. Now they by the road-side are they who hear the word; and the adversary cometh, and taketh up the word from their hearts, that they should not believe and be saved. But those who fell upon the rock are those who, when they hear, with joy receive the word; yet root they have not, but for a time is their faith, and in the time of temptation they are offended. But that which fell among thorns are they who hear the word, and by the cares, and by the riches, and by the lusts of the world, they are choked, and fruit they give not. But that which (was) in good ground are they who, with hearts humble and good, hear the word and retain, and give fruits with perseverance.

XXIV. *Commemoration of Mariam Yoldath Aloha.*

No man lighteth a lamp, and covereth it with a measure, or setteth it under a bed; but setteth it upon a candlestick, that every one who cometh in may see the light of it. For there is nothing hidden which shall not be revealed, and nothing secret that shall not be known

and come into openness. Take heed how you hear: for unto him who hath, it shall be given; and from him who hath not, that also which he thinketh that he hath shall be taken from him.

Now came to him his mother and his brethren, and could not speak with him on account of the assembly. And they said to him, Thy mother and thy brethren are standing without, desiring to see thee. But he answered and said to them, These are my mother and my brethren, they who hear the word of Aloha, and do it.

XXV. *Evening of the first Day in the fifth Week of the Fast.*

Now it was on one of the days that Jeshu ascended and sat in a vessel and his disciples: and he said to them, Let us pass to the other side of the water. But as they went, Jeshu himself slept. And there became a storm of wind on the water, and nigh was the vessel to be swallowed up. And they approached (and) awoke him, saying to him, Our master, our master, we perish! But he arose and rebuked the winds and the waves of the sea; and they quieted, and there was a calm. And he said to them, Where is your faith? But they, afraid, wondered, saying one with another, Who is this that also commandeth the winds, and to whom the waves and the sea are obedient? And they went forward and came to the country of the Godroyee, which is over against Galila. And when he had gone forth to the land, there met him a certain man from the city, who had a devil in him a great time, and (who) wore no clothes, and in a house dwelt not, but in the place of the buried. But when he saw Jeshu, he cried out, and fell before him, and said in a high voice, What to us and to thee, Jeshu, son of Aloha Marima?* I beseech of thee, torment me not. For

* God the Most High.

Jeshu commanded the unclean spirit to come forth from the man. For long * was the time that he had been enthralled of him; and (when) bound with chains, and kept with fetters, he had burst asunder his bonds, and had been driven by the demon into the waste. And Jeshu demanded of him, What is thy name? He saith to him, Legion: because that many devils had entered into him. And they besought from him that he would not cast them out to go into the abyss. Now there was there a great herd of many swine which fed on the hill: and they besought from him that he would permit them to enter into the swine. And he permitted them. And the demons went forth from the man, and entered into the swine; and the whole herd went directly to the precipice, and plunged into the waters, and were suffocated. And when the herdmen saw the thing that was done, they fled, and made known in the city and in the villages. And the men went forth to see the thing which was done. And they came to Jeshu, and found the man from whom the demons had gone out, clothed, sober, and sitting at the feet of Jeshu. And they feared. And they who had seen it showed to them how the man of the demon had been healed. And the whole multitude of the Godroyee besought of Jeshu that he would go from them, because great fear had taken them. And he, Jeshu, ascended the ship, and returned from them. But he, the man from whom had gone forth the demons, besought of him that he might be with him. But Jeshu dismissed him, and said to him, Return to thine house, and show what Aloha hath done for thee. And he went and proclaimed in every city what Jeshu had done for him.

* Much or great.

XXVI. *Morning of the first Day in the fifth Week of the Fast.*

When Jeshu returned, a great multitude received him: for they were all expecting him. And a certain man whose name was Jorush, head of the synagogue, fell before the feet of Jeshu, and besought him to enter into his house; for he had an only daughter, as a daughter of twelve years, and she was nigh unto death. And as Jeshu went with him, the great multitude pressed him. And a certain woman whose blood had gushed forth twelve years, she who among the physicians had spent all her substance, but could not be healed by any one, approached him from behind, and touched the border of his garment, and immediately stood the flowing of her blood. And Jeshu said, Who touched me? And when all denied, Shemun Kipha and those with him said, Raban,* the crowd straiteneth and presseth thee, and sayest thou, Who touched me? But he said, Some one hath touched me, for I know that power hath gone forth from me. And she, the woman, when she saw that she was not hid, came trembling and fell (and) worshipped him. And she told before all the people † for what cause she had touched him, and how at once she had been healed. But he, Jeshu, said to her, Be comforted,‡ my daughter: thy faith hath saved thee, go in peace.

And while he was speaking, there came a man from the § chief of the synagogue and said to him, Thy daughter is dead, weary not the Malphona. But Jeshu heard, and said to the father of the damsel, Fear not, only believe, and she lives! But Jeshu came to the house, and he suffered no man to enter with him, save Shemun, and Jakub, and Juchanon, and the father of the

* Our Master. † In the eye of all the people.
‡ Be of heart. § *Rab-kenushtha.*

damsel, and her mother. And they were all weeping and wailing for her; but Jeshu said, Weep not, for she is not dead, but asleep. And they laughed at him, for they knew that she was dead. But he put every man forth without. And he took her by the hand, and called and said, Damsel, arise.* And her spirit returned, and she arose. And he directed that they should give her to eat. And her parents were astonished; but he cautioned them that no man they should tell what he had done.

XXVII. *Evening of the first Day in the fifth Week after the Resurrection. Also, for the Apostles.*

AND Jeshu called his twelve, and gave them power and authority over all demons and diseases, to heal. And he sent them to proclaim the kingdom of Aloha, and to heal the diseased. And he said to them, Take nothing for the way, neither staff, nor bag, nor bread, nor silver; nor two tunics shall you have. And into whatever house you enter, there be, and from thence go forth. And whoever will not receive you, when you depart from that city the dust also from your feet shake off as a testimony against them. And the apostles went forth and itinerated in the villages and the cities, and evangelized and healed in every place.

But Herodes, Tetrarka, heard all that was done by his hand, and was astonished; for men said that Juchanon had risen from the house of the dead. But others said that Elia had appeared, and others that a prophet from the former prophets had risen. And Herodes said, The head of Juchanon I have cut off; but who is this of whom I hear these (things)? And he willed to see him.

And when the apostles returned, they showed Jeshu all that they had done. And he took them by themselves to a desert place of Bethtsaida. But the multi-

* *Talitha kumi.*

tudes, when they knew it, went after him, and he received them, and discoursed to them concerning the kingdom of Aloha. And those who had need of healing he healed.

XXVIII. *For the daily Oblation.*

But when the day began to decline, the disciples drew near and said to him, Send away the multitudes, that they may go to the villages and hamlets that are around, to lodge in them and to find for themselves victuals, because we are in a desert place. Jeshu said to them, Give you them to eat. But they said, We have nothing more than five loaves and two fishes, unless we go and buy food for all this people: for they were about five thousand men. Jeshu said to them, Make them recline in reclining companies, fifty men in a company. And the disciples did so. And they all reclined. And Jeshu took those five loaves and two fishes, and looked up to heaven and blessed and brake and gave to his disciples, that they should set before the multitude. And all did eat and were filled. And they took up fragments which abounded, twelve baskets.

XXIX. *For the Feast of the Apostles.*

And as he was praying alone, and his disciples with him, he asked them and said, What say concerning me the multitude, that I am? They answered and say to him, Juchanon the Baptizer; and others that (thou art) Elia; but others that a prophet from the former prophets hath arisen. He saith to them, But what do you say that I am? Shemun answered and said, The Meshicha of Aloha! But he forbade them and cautioned them that this they should tell no man. And he told them how it was to be (that) he the Son of man should suffer many things and be rejected by the elders and the chief priests

and Sophree, and (that) they would kill him; and that on the third day he would arise.

And he said before all, Whoever willeth to come after me, must deny himself, and take up his cross daily, and come after me. For whoever willeth to save his life, loseth it; but whoever (is willing) to lose his life, for my sake, he saveth it. For what is helped a son of man, if he shall gain the whole world and lose his soul, or perish? For whoever shall be ashamed of me and of my words, the Son of man will be ashamed of him, when he cometh in the glory of his Father with the holy angels.

XXX. *Morning of the Feast of Tabernacles.*

The truth I say to you, that some who are standing here shall not taste death, until they have seen the kingdom of Aloha. And it was after these words about eight days, that Jeshu took Shemun and Jakub and Juchanon, and went up into a mountain to pray. And while he prayed, the appearance of his countenance was changed, and his garments became white and shone. And, behold, two men talked with him, who were Musha and Elia, who appeared in glory; but they spake concerning his going forth which should be accomplished at Urishlem. And Shemun, and they who were with him, had been heavy with sleep, and were scarcely awaked when * they saw his glory and those two men who stood with him. And when they began to depart from him, Shemun said to Jeshu, Rabi, it is good for us to be here: and let us make three tabernacles; for thee one, and for Musha one, and for Elia one. But he knew not what he said. And as he spoke these (words) there was a cloud which shadowed over them, and they feared when they saw that Musha and Elia entered into the cloud. And the voice was from the cloud, saying, This is my Son, the

* Compare the use of the *vau* in Eph. i. 20.

Beloved, Him hear. And when the voice had been, Jeshu was found alone. And they were silent, and told no man in those days what they had seen.

XXXI. *Second Day in the second Week of the Fast.*

And the day after when they had descended from the mountain, a great multitude met them. And a certain man from the multitude cried and said, Malphona, I beseech thee, turn unto me; (there is) my son, my only one, and a spirit passeth upon him, and he suddenly crieth, and gnasheth his teeth, and lacerateth, and hardly removeth from him when he hath bruised him. And I besought thy disciples to cast him out, but they could not. Then Jeshu answered and said, Ah generation unbelieving and perverse! how long shall I be with you and bear with you? Bring thy son hither. And as they brought him near, the devil cast him down and bruised him: and Jeshu rebuked that unclean spirit and healed the youth and gave him to his father. And they all wondered at the majesty * of Aloha. And while every one wondered at all which Jeshu did, he said to his disciples, Treasure these words in your ears; for the Son of man is to be delivered into the hands of men. But they understood not that saying, because it was hidden from them that they should not know it: and they feared to ask of him concerning that saying.

And there entered among them the thought, Who should be greatest among them? But Jeshu knew the thought of their heart; and he took a child and made him stand with him. And he said to them, Every one who receiveth a child like this in my name, receiveth me. And whosoever receiveth me, he receiveth Him who sent me. For he who is least among you, he shall be

* *Rabutha.*

greatest. And Juchanon answered and said, Raban,* we saw a man who was casting out demons in thy name, and we forbade him, because he came not with us after thee. Jeshu saith to them, Forbid him not; for he who is not against us, he is for us.

XXXII. *Evening of the first Day in the sixth Week after the Resurrection.*

And it was that when the days were fulfilled for his Assumption, he directed his face to go to Urishlem. And he sent messengers before his face, and they went and entered into a village of the Shomroyee, so as to prepare for him. And they would not receive him, because his face unto Urishlem was set to go. And when Jacub and Juchanon his disciples saw it, they say to him, Maran,† art thou willing that we call fire to descend from heaven to consume them, as Elia did? But he turned and reproved them, and said, You know not of what spirit you are: for the Son of man is not come to destroy lives, but to save. And they went to another village.

And while they went in the way, a certain man said to him, I will follow thee to the place whither thou goest, my Lord. Jeshu saith to him, The foxes have holes and the fowls of the heaven a shadow, but the Son of man hath not where to lay his head. And he said to another, Come after me. But he said to him, My Lord, permit me first to go bury my father. Jeshu said to him, Leave the dead burying their dead; and thou, go and preach the kingdom of Aloha. And another said to him, I will come after thee, my Lord, but first permit me to go to salute the sons of my house, and I will come. Jeshu saith to him, No man putting his hand upon the coulter

* Our Master. † Our Lord.

of the yoke, and looking behind him, is fit for the kingdom of Aloha.

XXXIII. *Fourth Day in the Week of the Candidates.*

After these Jeshu separated from his disciples seventy others, and sent them by two and two before his face to every place and city whither he was himself to come. And he said to them, The harvest is great, but the labourers (are) few; pray therefore from the Lord of the harvest to send forth labourers into his harvest. Go; behold, I send you as sheep among wolves. Take with you neither purses, nor bags, nor sandals, neither with the salutation *(shaloma)* shall you salute any man in the way. But into whatever house you enter, first say, Peace to the house! * And if a son of peace be there, your peace shall descend upon him; but if not, your peace upon you shall return. But in that house be, eating and drinking of theirs: for worthy is the labourer of his hire. And remove not from house to house. And into whatever city you enter and they receive you, eat such things as are set to you. And heal those who are sick, and say to them, There hath drawn nigh upon you the kingdom of Aloha. But if any city which you enter will not receive you, go you out into the street and say, Even the dust which cleaveth to our feet from your city we shake off against you; nevertheless know this, that hath come nigh upon you the kingdom of Aloha. I tell you that for Sadum it shall be more tolerable in that day than for that city. Woe to thee, Kurazin! woe to thee, Bethtsaida! for if in Tsur and Tsaidon had been wrought the miracles which were wrought in you, now long since in sackcloth and in ashes would they have repented. Nevertheless for Tsur and for Tsaidon it shall be more tolerable in the day of the judgment, than for

* *Sholoma lebaitha.*

you. And thou, Kapher-nachum, which unto heaven art lifted up, unto Shiul shalt thou be abased. He that you heareth, me heareth; and he who you rejecteth, me he rejecteth; and he who me rejecteth, he rejecteth him who sent me.

And the seventy whom he had sent, returned with great joy, saying to him, Our Lord, the demons also are subjected to us through thy name. Then he said to them, I saw him, Satana, when he fell as lightning from heaven. Behold, I give you power to tread upon serpents and scorpions, and all the strength of the enemy, and nothing shall hurt you. Nevertheless in this rejoice not, that the demons are subject to you; but rejoice that your names are written in heaven.

In that hour Jeshu exulted in the Holy Spirit, and said, I praise thee, my Father, Lord of heaven and of earth, that thou hast hid these things from the wise and the intellectual, and hast revealed them unto children. Yes, my Father, for so was thy will.* And he turned to his disciples, and said to them, Every thing is delivered to me by my Father: and no man knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son willeth to reveal.

And he turned to his disciples by themselves, and said, Blessed are your eyes because they see what you see; for I tell you that prophets many and kings have desired to see what you see, and have not seen, and to hear what you hear, and have not heard.

XXXIV. *Evening of the first Day of the sixth Week in the Fast.*

And, behold, a certain Sophra stood up to try him, saying, Malphona, what shall I do to inherit everlasting life? But Jeshu said to him, In the law how is it

* Or, so was the will before thee.

written, how readest thou? He answered and said to him, Thou shalt love the Lord thy Aloha with * all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. Jeshu said to him, Thou hast said correctly. This do, and thou shalt live. But he, willing to justify himself, said to him, And who is my neighbour? Jeshu saith to him, A certain man went down from Urishlem to Jerichu, and fell among robbers, who stripped him and wounded him, and left him with little life subsisting in him, and went. And a certain priest happened to go down by that way, and he saw him and passed over. And likewise also a Levoia, being come to that place, beheld him, and passed over. But a man, a Shomroya, while he journeyed, came where he was, and saw him, and had compassion on him, and went near, and bound up his wounds, and poured in upon them wine and oil, and set him upon his ass, and brought him to the inn, and was anxious for him. And on the morning of the day, he took out two dinoreen, gave to the host, and said to him, Take care of him; and if more thou layest out, when I return I will give to thee. Which therefore of these three doth it appear to thee was neighbour to him who fell into the hands of the thieves? And he said, He who had compassion on him. Jeshu saith to him, Go thou also and do likewise.

XXXV. *Lesson for the Commemoration of holy Women.*

AND it was that as they went in the way, he entered into a certain village, and a woman whose name was Martha received him into her house. And she had a sister whose name was Mariam, and she came, sat at the feet of our Lord, and heard his words. But Martha was occupied with much serving. And she came and said to

* Or, from all, &c.

him, My Lord, carest thou not that my sister leave me alone to serve? Tell her to help me. Jeshu answered and said to her, Martha, Martha, thou art careful and disturbed about many, but (there) is the one that is needed. And Mariam the good portion hath chosen, that which shall not be taken from her.

XXXVI. *Evening of the third Day in the first Week of the Fast.*

AND it was that while he was praying in a certain place, when he had finished, one of his disciples said to him, Our Lord, teach us to pray as also Juchanon taught his disciples. Jeshu said to them, When you pray, thus be saying,

Our Father who (art) in the heavens, be sanctified thy name. Come thy kingdom. Be done thy will as in the heavens also upon earth. Give to us the bread of our need every day, and forgive us our sins, for we also forgive all who are indebted to us. And lead us not into temptation, but deliver us from the evil.

And he said to them, Who of you that has a friend, and shall go to him at midnight,* and shall say to him, My friend, lend me three loaves, because a friend has come to me from the way, and I have nothing to set to him? and that friend from within shall answer and say unto him, Disturb me not, for the door is shut, and my children are with me in bed: I cannot rise and give to you. I tell you if for friendship's sake he will not give him, (yet) because of importunity he will arise and give him as many as he needeth. I say also to you, Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For every one who asketh receiveth, and who seeketh findeth, and who knocketh hath it opened to him. For what father (is

* The dividing of the night.

there) among you who, if his son shall ask bread, will reach to him a stone? or should he ask a fish, how instead of a fish will he reach to him a serpent? or if an egg he shall ask, will he a scorpion reach to him? And if you, who are evil, know to give good gifts to your children, how much more will your Father from the heavens give the Spirit of Holiness to those who ask him!

XXXVII. *Third Day in the sixth Week of the Fast.*

AND he was casting out a demon which was dumb; and when he had cast out the demon, the dumb spake, and the multitudes wondered. But some from them said, By Beelzebub, the prince of the devils, he casteth out devils; while others, tempting him, the sign from heaven demanded of him. But Jeshu, who knew their thoughts, said to them, Every kingdom which is divided against itself will be desolated; and a house that against its own self is divided falleth; and if Satana against himself be divided, how will his kingdom stand? Because you say that through Beelzebub I cast out devils. But if I by Beelzebub cast out devils, your sons, by what do they cast (them) out? On account of this they shall be your judges. But if by the finger of Aloha I cast out devils, there hath drawn nigh upon you the kingdom of Aloha. When the strong one armed keepeth his court, his possession is in peace; but if a stronger than he shall come, he shall overcome him; all his armour he taketh on which he depended, and he divideth his spoils.

He who is not with me is against me; and he who does not collect with me, by scattering he scattereth. The unclean spirit, when he hath gone out from a son of man, goeth about through regions which have no waters in them, because he seeketh to him rest. And when he cannot find it he saith, I will return to my house from

whence I went out. And when he cometh he findeth it swept and ornamented. Then he goeth, taketh seven other spirits who are more wicked than himself, and they enter and dwell there, and the last of that man is worse* than his first.

XXXVIII. *Feast of Mariam Yoldath Aloha.*

And while he spake these words, a certain woman lifted up her voice from the crowd, and said to him, Blessed is the womb that bare thee, and the breasts which thou hast sucked! He said to her, Blessed are they who hear the word of Aloha and keep it. And when the assemblies had gathered together, he began to say, This evil generation requireth a sign; but no sign shall be given to it save the sign of Jaunon the prophet. For as was Jaunon a sign to the Ninvoyee, so shall also the Son of man be to this generation. The queen of the south shall rise in judgment with the men of this generation, and shall condemn them; for she came from the confines of the earth to hear the wisdom of Shelemun, and, lo, a greater than Shelemun is here. The men of Nineveh † shall rise in judgment with this generation, and shall condemn it: for they repented at the preaching of Jaunon, and, lo, a greater than Jaunon is here. No man lighteth a lamp and setteth it in a secret (place) or under a measure, but upon a candlestick, that they who enter may see the light of it. The lamp of thy body is thine eye; when therefore thine eye is simple, thy whole body also will be illuminated; but if it be evil, thy body also will be darkness. Beware, therefore, lest the light that is in thee become darkness. But if thy whole body be illuminated, and no part whatever in it be darkness, the

* Walton and Le Jay's Polyglotts, as well as the Paris minor and Vienna editions, read, *bisho yathir*, "far worse."

† *Gabree Ninvoyee*, the men the Ninevites.

whole will be light, as when a lamp with its flame enlighteneth thee.

XXXIX. *Fourth Day in the sixth Week of the Fast.*

AND as he was speaking, a certain Pharisha requested of him to dine with him, and he went in to recline. But he, the Pharisha, when he saw him, wondered that he had not first washed before his dinner. But Jeshu said to him, Now you Pharishee cleanse the outside of the cup and the dish, but within you are full of rapine and wickedness. Wanting in understanding! did not he who made that which is without, make also that which is within? But of whatever there is, give in alms, and, behold, every thing is clean to you. But woe to you, Pharishee! for you tithe mint, and rue, and every herb, and pass by judgment and the love of Aloha. These hath it behoved you to do, and those not to have omitted. Woe to you, Pharishee! for you love the chief seats in the assemblies, and the salutation in the public places. Woe to you, scribes and Pharishee, hypocrites! for you are like tombs that are not known, and men walk upon them, and do not know. And one of the Sophree answered and said to him, Doctor, while you say these things, you vilify us also! But he said, Also unto you, Sophree, woe! because you lade men with heavy burdens, and you with one of your fingers will not touch those burdens. Woe to you! for you build the tombs of the prophets whom your fathers killed: thus you bear witness that you consent in the deeds of your fathers; for they killed them, and you build their sepulchres.

XL. *Oblation on the Annunciation of Zakaria.*

ON this account also Wisdom saith, Behold, I will send to them prophets and apostles; and of them they will persecute and kill; that the blood of all the prophets

which hath been shed from the creation of the world may be required from this generation. From the blood of Habil unto the blood of Zakaria who was killed between the temple and the altar: yes, I tell you, It shall be required of this generation. Woe to you, Sophree; for you have taken away the key of knowledge; you enter not in (yourselves), and they who are entering you prohibit. And while he spoke these (words) to them, the Sophree and Pharishee began to be displeased, and they were wrathful, and controverted his words, and enticed him on many (points), seeking to lay hold on something from his mouth that they might be able to accuse him.

XLI. *At the Commemoration of the Martyrs.*

AND when (there) had gathered (by) myriads great assemblies, so that they would have trodden upon one another, Jeshu began to say to his disciples, Beware for yourselves before all things * of the leaven of the Pharishee, which is hypocrisy. For nothing is hidden which shall not be revealed, and nothing secreted which shall not be made known. For all that you say in darknesses in the light shall be heard, and what you whisper in the ear in closets shall be proclaimed on the housetops. But I say to you, my beloved ones, Fear not them who kill the body, and who afterward can do nothing more; but I will show you whom you shall fear; † Him who, after he hath killed, hath power to cast into gihana, yes, I say to you, Fear this (one). Are not five sparrows sold for two asorin; ‡ and one of them is not forgotten before Aloha. But of you, the numbers of the hairs of your head are all numbered. Fear not, therefore; than many

* *Luq'dam, imprimis*, chiefly.

† Or, of whom you shall be fearful, of Him, &c.

‡ Value, three half-pence.

sparrows more precious are you. But I tell you that every one who shall confess me before men, the Son of man will also confess him before the angels of Aloha. But he who denieth me before men, I will deny him before the angels of Aloha. And every one who shall speak a word against the Son of man, it may be forgiven him; but whoever against the Spirit of Holiness shall blaspheme, it shall not be forgiven him. And when they bring you into the synagogues, before heads and authorities, be not anxious how you shall express yourselves,* or what you shall say; for the Spirit of Holiness will teach you in that hour what you ought to say.

XLII. *Sixth Day in the third Week of the Fast.*

AND a man from the assembly said to him, Malphona, tell my brother to divide with me the inheritance. But Jeshu said to him, Man, who established me over you a judge and a divider? And he said to his disciples, Beware of all avarice: for life is not in the abundance of riches. And he spake a parable to them: The ground of a certain rich man produced him much provisions. And he thought within himself, and said, What shall I do? for I have not where to collect my provisions. And he said, This will I do: I will destroy my house of stores, and will build and enlarge it; and there will I collect all my provender and my good things: and I will say to my soul, My soul, thou hast many good things laid up for many years: be at ease, eat, drink, and be merry. But Aloha said to him, Reasonless (man)!† this night thy soul they shall require of thee; and then, (the things) which thou hast prepared, whose shall they be? So is he who layeth up to himself treasures, and towards Aloha is not rich.

* *Tephakun rucho,* how you shall put forth the mind.

† *Chasir reyona,* wanting reason.

And he said to his disciples, Therefore I tell you, Be not anxious for yourselves, what you shall eat; neither for the body, how you shall dress: for the soul is more precious than food, and the body than raiment. Consider the ravens, which sow not nor reap, which have no chambers or barns, yet Aloha feeds them. How much, therefore, are you better than the fowls! And which of you by being anxious could add to his stature one cubit? But if indeed you are not capable of (that which is) the least, why concerning the rest are you anxious? Consider the lilies, how they grow, which toil not nor spin; but I tell you that even Shelemun in all his glory was not arrayed like one of these. But if the herbage, which to-day is in the field, and to-morrow is cast into the furnace, Aloha thus clothes, how much more you, little in faith! And seek you not what you shall eat, and what you shall drink; nor let your mind be distracted for these: for all these the nations of the world seek; but to you also your Father knoweth that these are needful. But seek the kingdom of Aloha, and these all shall be added to you.

XLIII. *Lesson for (the Ordination of) Bishops.*

Fear not, little flock; for your Father hath willed to give you the kingdom. Sell your substance, and give alms: make to you bags which become not old, and a treasure which is not transient, in the heavens, where the thief does not approach, and the moth destroys not. For where your treasure is, there will be also your heart. Let your loins be bound, and your lamps be burning, and be you like men who wait for their lord, when he shall return from the place of festivity, that, when he hath come and knocked, immediately they may open to him. Blessed those servants who, when their lord shall come, shall be found watching. Amen I tell you, He will gird

his loins, and make them recline, and will come over and serve them. And if in the second or the third watch he shall come and find them thus, blessed will be those servants. But this know, that if the lord of the house had known in what watch the thief would come, he would have watched, and not have permitted his house to be dug through. Also you, be you therefore ready: for, in that hour that you think not, cometh the Son of man. Shemun Kipha said to him, Our Lord, to us speakest thou this parable, or to all men also? Jeshu said to him, Who then is that steward, faithful and wise, whom his lord hath established over his service, to give the portion in its time? Blessed that servant whom, when his lord shall come, he shall find so doing. Assuredly I tell you, He will establish him over all his substance. But if that servant shall say in his heart, My lord withholdeth to come, and shall begin to beat the servants and the handmaids of his lord, and shall begin to eat and to drink and be drunken; the lord of that servant will come in a day when he thinketh not, and in an hour which he knoweth not; and shall sunder him, and set him his portion with those who are not faithful. And that servant who knew the will of his lord, and prepared not himself according to his will, shall be beaten with many. But he who knew not, and did that which was worthy of stripes, shall be beaten with few stripes. For every one to whom much is given, much will be required from him; and to whom much is committed, the more will they require at his hand.

XLIV. *Lesson at Prayers.*

Fire have I come to send forth upon the earth, and I would that it already burned: and I have a baptism (wherewith) to be baptized, and greatly am I pressed till it be completed. Suppose you that peace I have come

to send forth on the earth? I tell you, not (peace), but divisions. For from henceforth there will be five in one house, who (will be) divided, three against two, and two against three. For the father will be divided against his son, and the son against his father; the mother against her daughter, and the daughter against her mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law. And he said to the assembly, When you see a cloud arisen from the west, immediately you say, The rain cometh; and it is so: and when bloweth the south, you say, It becomes heat; and it is so. You hypocrites, the aspect of the sky and of the earth you know to distinguish; but this Time how do you not distinguish? But why of yourselves judge you not the truth?

When thou art going with thine adversary to the magistrate, while in the way, negotiate, and be freed from him; lest he bring thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into the house of the bound; and Amen I tell thee, Thou wilt not be delivered from thence till thou shalt have given the last shomona.

XLV. *Second Sunday after the Festival of the Cross.*

Now at that time came some and told him of the Galiloyee, they whose blood Pilatos had mingled with their sacrifices. Jeshu answered and said to them, Think you that these Galiloyee were sinners more than all the Galiloyee, that thus it was (with) them? No; but I tell you that all of you also, if you repent not, will thus perish. Or those eighteen on whom fell the tower in Silucha, and killed them; think you that they were sinners above all men who dwell in Urishlem? No; but I tell you that, if you repent not, all of you likewise shall perish. And he spake this parable: A man had a fig-

tree which was planted in his vinery: and he came and sought fruits on it, but did not find. And he said to the husbandman, Behold, three years come I seeking fruits from this fig-tree, but I have not found: cut it down; why maketh it the ground useless? The husbandman saith to him, My lord, suffer it also this year, until I tend it and manure it: and if it produce fruits, (well); but if not, then afterwards I will cut it down.

XLVI. *Evening of the fifth Sunday in the Fast.*

As Jeshu was teaching on a shabath in one of the synagogues, a woman was there who had a spirit of infirmity eighteen years; and she was bowed down, and could not be straight at all. But Jeshu saw her, and called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hand upon her; and at once she was made straight, and glorified Aloha. But the chief of the synagogue answered, being angry that Jeshu had healed on the shabath, and said to the congregation, Six days there are in which it is lawful to work: in them come and be healed, and not on the day of shabath. But Jeshu answered and said to him, Hypocrite, doth not any one of you on the shabath loose his ox or his ass from the manger, and going giveth to drink? But this daughter of Abraham, whom, behold, the Accuser* hath bound eighteen years, is it not lawful to loose from this binding on the day of shabath? And as he said these things, ashamed were all they who had risen up against him; and all the people rejoiced in all these wonders that were done by his hand.

Jeshu said, What doth the kingdom of Aloha resemble, and to what shall I compare it? It resembles a grain of mustard,† which a man took (and) cast into his garden: and it grew, and became a great tree; and the fowl of

* *Akelkartsa.* † *Chardala, Sinapis orientalis.*

the heaven built in its branches. Jeshu said again, To what shall I compare the kingdom of Aloha? It is like leaven which a woman took (and) hid in three satas of meal, until all had leavened.

And he journeyed, teaching in the villages and in the cities, and going forwards to Urishlem.

XLVII. *Lesson for the Commemoration of the Just and of the Fathers.*

One had demanded (of) him if they are few who are saved. But Jeshu said to them, Strive to enter in at the strait gate: for I say to you that many will seek to enter in, but shall not be able. From the hour that the Lord of the house shall have risen up and have shut the door, you may stand without, knocking at the door, and may begin to say, Our Lord, our Lord, open to us! But he will answer and say, I tell you that I know not whence you are. And you shall begin to say, Before thee we have eaten and drunk, and in our streets thou hast taught. And he shall say to you, I know you not whence you are: depart from me, workers of falsity. There will be weeping and gnashing of teeth, when you shall see Abraham and Ishok and Jakub and all the prophets in the kingdom of Aloha, but you be cast forth without. And they shall come from the east, and from the west, and from the south, and from the north, and shall recline in the kingdom of Aloha. And, behold, there are last who shall be first, and there are first who shall be last.

In that day came men from the Pharishee, saying to him, Remove, go from hence, because Herodes desireth to kill thee. Jeshu saith to them, Go, tell that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected. Nevertheless it behoveth me to-day and to-morrow to work, and

the (day) after I shall go; because it cannot be that a prophet perish out of Urishlem.

Urishlem, Urishlem! killing the prophets, and stoning them that are sent to her, what times would I have gathered thy sons as the hen gathereth her chickens under her wings, and you willed not! Behold, left to you is your house a desert; for I say to you, that you will not see me until you shall say, Blessed is he who cometh in the name of the Lord.

XLVIII. *Third Day in the fourth Week of the Fast.*

AND it was that while he went into the house of one of the chief Pharishee to eat bread, on the day of shabath, they watched him. And, behold, a certain man who had gathered waters* was before him. And Jeshu answered and said to the Sophree and the Pharishee, Is it lawful on the shabath to heal? But they were silent. And he took him, and healed him, and dismissed him. And he said to them, Who from you, whose son or his ox hath fallen into a pit on the day of shabath, doth not at once bring him forth? And they could not give him the answer concerning this. And he spoke a parable to them who had been invited there, forasmuch as he had observed them, that they chose the chief places of reclining: When thou art invited by one into the house of festivity, go not to recline on the principal seat, lest there be invited thither one more honourable than thou; and he come who thyself and him had called, and say to thee, Give place to this; and thou be ashamed as thou arisest to take another place. But when thou art invited, go, recline thee in the last (seat), that when he who called thee cometh, he may say to thee, My friend, ascend and recline above, and thou shalt have honour before all of them who recline with thee. For every one who exalteth himself shall be

* *Daknish vo mäyo*, an expression for the dropsy.

humbled ; and every one who humbleth himself shall be exalted. And he said to him who had called him, When thou makest a dinner or a supper, thou shouldest not call thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours, lest they also call thee, and thou have this recompence. But when thou makest a feast,* call the poor, the maimed, the lame, the blind, and thou shalt be blessed, because they cannot recompense thee ; for thy recompence shall be in the resurrection of the just.

But when one of those who reclined heard these (words), he said to him, Blessed he who shall eat bread in the kingdom of Aloha ! Jeshu saith to him, A certain man made a great supper, and called many. And he sent his servant, at the time of the supper, to say to them who were called, Behold, every thing is prepared for you, come. And every one of them began to excuse himself. The first said to him, I have bought an estate, and am constrained to go forth to see it : I beseech thee, permit me to be excused. Another said, Five yoke of oxen have I bought, and I go to prove them : I beseech thee, permit me to be excused. Another said, A wife have I taken, and therefore I cannot come. And the servant came and told his lord these things. Then the lord of the house was angry, and said to his servant, Go into the streets and outskirts of the city, and bring hither the poor, and the afflicted, and the lame, and the sightless. And the servant said, My lord, it is done as thou hast commanded, and yet there is place. And the lord said to his servant, Go forth into the ways, and among the hedges, and constrain them to come in, that my house may be filled : for I tell you, that not one of those men who were called shall taste of my supper.

* Reception.

XLIX. *Lesson for the Commemoration of the Cænobites.*

And while great multitudes were going with him, he turned and said to them, Whoever cometh with me, and doth not hate his father and his mother, and his brethren and his sisters, and his wife and his children, and himself also, a disciple he cannot be of mine. And whoever doth not take up his cross and come after me, a disciple he cannot be of mine. For who of you that willeth to build a tower, and doth not first sit down and reckon the expense of it, whether he have (wherewith) to finish it? lest, when he shall have laid the foundation, and shall not be able to finish, all who see shall deride him, saying, This man began to build, and was not able to finish. Or, what king, going to war with a king his neighbour, doth not first consider, whether he be able with ten thousand to meet him who cometh against him with twenty thousand? and if not, while he is distant from him, he may send legates, and pray for peace. So every one of you who doth not leave all his possession, cannot be unto me a disciple. Salt is good; but if the salt also shall become insipid, with what shall it be seasoned? Not for the earth, nor for the dunghill, it goeth. They cast it out. Who hath ears to hear, let him hear.

Then drew near to him the publicans and sinners to hear him. And the Sophree and Pharishee murmured, and said, This (man) receiveth sinners, and eateth with them. And Jeshu spake to them this parable: What man of you, who hath a hundred sheep, if he shall lose one from them, does not leave the ninety and nine in the wilderness, and, going, seeketh that which was lost until he shall have found it? And when he hath found it, he rejoiceth, and carrieth it upon his shoulders. And, coming to his house, he calleth his friends and his neighbours, and saith to them, Rejoice with me; for I have

found the sheep which was lost. I say to you, that thus shall there be joy in heaven over one sinner who repenteth, more than over the ninety and nine just ones who have no need of repentance. Or, who is the woman that hath ten zuzis, and shall lose one of them, (and) does not light a lamp and sweep the house, and seek it diligently, until she shall have found it? And when she hath found it, she calleth her friends and her neighbours, and saith to them, Rejoice with me; for I have found my zuzi that I had lost. I say to you, that so shall there be joy before the angels of God over one sinner that repenteth.

L. *Evening of the fifth Day in the first Week after the Fast.*

And Jeshu said to them again, A certain man had two sons; and his minor* son said to him, My father, give to me my division of the goods of thy house. And he divided to them his substance. And after a few days the minor son gathered together his all whatsoever, and went into a distant country, and there dispersed his substance in living profusely. And when every thing he had was finished, there was a great famine in that country; and he began to want. And he went and joined himself to one of the sons of the city of that place; and he sent him into the field to tend the swine. And he had a desire to fill his belly with those karubs† which the swine did eat; and no man gave to him. And when he came to himself, he said, How many hirelings are there now in my father's house, who have abundance of bread, and I here with hunger am perishing! I will arise, go to my father, and say to him, My father, I have sinned against heaven and before thee, and am no more worthy thy son to be called: make me as one of thy hirelings. And he arose, (and)

* *Zuro*, less.

† *Kurubee*, the pods of the karub-tree, *ceratonia siliqua*.

went to his father. And while he was (yet) afar, his father saw him, and had compassion upon him, and ran, fell upon his neck, and kissed him. And his son said to him, My father, I have sinned against heaven and before thee, and am not worthy thy son to be called. But his father said to his servants, Bring forth the first* robe to clothe him, and put a ring upon his hand, and let him be shod with sandals, and bring, kill the calf that is fat, and let us eat and be glad; for this my son was dead, and he is alive; he was lost, and is found. And they began to rejoice. But he, the elder son, was in the field; and as he came and drew near to the house, he heard the voice of music; and he called one of the youths, and asked him what this was. He said to him, Thy brother hath come, and thy father hath killed the calf that was fat, because he hath received him well. And he was angry, and would not go in. And his father came forth and besought him. But he said to his father, Behold, how many years have I wrought thee service, and never have I transgressed thy commandment: yet never hast thou given me a kid, that I might feast with my friends. But this thy son, when he hath wasted thy substance with harlots, and hath come, thou hast killed for him the fatted calf. His father saith to him, My son, thou in all time art with me, and every thing that I have is thine. But to rejoice it behoves us, and to be glad, because this thy brother was dead, and is alive; and was lost, and is found.

LI. *For the Morning of the first Day in the Week commencing the Fast.*

And he spake a parable to his disciples: There was a certain rich man who had a house-chief;† and he was accused to him that his substance he wasted. And

* Or, principal. † *Rab-baitho.*

his lord called him, and said to him, What is this that I hear of thee? give me the account of thy house-headship; for thou canst no longer be house-chief unto me. And the house-chief said within himself, What shall I do? for my lord taketh from me the house-headship. I cannot dig, and to beg I am ashamed. I know what I will do, that when I shall be put out of the house-headship, they may receive me into their houses. And he called one by one from the debtors of his lord, and said to the first, How much owest thou to my lord? And he said to him, An hundred metres of oil. He saith to him, Take thy book, and sit down quickly, and write fifty metres. And he said to another, And thou, how much owest thou to my lord? He saith to him, An hundred kureen* of wheat. He saith to him, Take thy book, and sit down, write eighty kureen. And praised our Lord the house-chief who was unjust, in that he had done wisely; for the sons of this world are wiser than the sons of light in this their generation. Also I say unto you, Make to you friends from this wealth of unrighteousness, that, when perfect, they may receive you into the tabernacles of eternity. Whoever in the little is faithful, in the great also is faithful; and he who in the little is unjust, in the great also is unjust. If, therefore, in the wealth of unrighteousness you have not been faithful, the truth to you who will confide? And if in that which is not yours you are not found faithful, your own who will give to you? No man can serve two lords; for either the one he will hate, and the other he will love; or the one he will honour, and the other despise. You cannot serve Aloha and wealth. But the Pharishee, when they heard all these things, because they loved money, derided him. But Jeshu said to them, You are they who justify yourselves before the sons of men; but Aloha knoweth

* The Hebrew *kor* was about seventy-five gallons, five pints.

your hearts. For, what is exalted among men, before Aloha is abominable. The law and the prophets were until Juchanon; from thenceforth the kingdom of Aloha is preached, and every one presseth to enter. But it is easier for heaven and earth to pass away than one letter from the law to pass away. Every one who looseth his wife, and taketh another, committeth adultery; and every one who taketh the dismissed, committeth adultery.

LII. *Evening of the Sabbath of the Dead.*

Now there was a certain rich man, and he was clothed in byssos* and purple, and every day feasted gaily.† And there was a certain poor man, whose name was Loózar; and he lay at the gate of him who was rich, bruised with wounds, and desired to fill his belly with the crumbs which fell from the table of that rich. And also the dogs came and licked his wounds. Now that poor man died, and angels conducted him to the bosom of Abraham: but that rich man also died, and was buried. And, tormented in shiul, he lifted up his eyes afar, and seeth Abraham, and Loózar in his bosom. And he cried with a high voice, and said, My father Abraham, have compassion upon me, and send Loózar, that he may dip the top of his finger in waters, and moisten my tongue; for, behold, I am tormented in this flame. Abraham said to him, My son, remember that thou didst receive thy goods in thy life, and Loózar his evils, and now, behold, he reposeth here, and thou art tormented. And with all these, there is a great void set between us and you, that they who would pass from hence unto you are not able, nor they also who would pass from thence to us. He said to him, I pray thee, then, my father, to send him

* *Butso*, Hebrew, *buts;* (2 Chron. v. 12;) an Egyptian linen, extremely fine, soft, and white.

† *Gayóith.*

unto my father's house: for five brethren have I; let him go and testify unto them, that they also come not to this place of torment. Abraham said to him, They have Musha and the prophets, let them hear them. But he said to him, No, my father Abraham, but if one from the dead shall go unto them, they repent. Abraham saith to him, If Musha and the prophets they hear not, neither, if one from the dead should rise, would they believe him.

LIII. *Evening of the sixth Day in the first Week of the Fast.*

And Jeshu said to his disciples, It cannot be that offences should not come, but woe to him by whom they shall come. It were better for him that an ass-millstone were hanged on his neck, and he be cast into the sea. Woe (to him) who shall offend * one of these little ones! Take heed to yourselves; if thy brother transgress, reprove him, and if he repent, forgive him. And if seven times in the day he shall trespass against thee, and seven times in the day return to thee and say, I repent, forgive him. And the apostles said unto our Lord, Increase to us faith. He saith to them, If you had faith as a grain of mustard, you should say to this mulberry tree, Be rooted up and planted in the sea, and it would obey you. Which of you, having a servant who leadeth a yoke (of oxen) or who tendeth the flock, and when he cometh from the field, saith to him at once, Pass on and recline thyself? but (rather) saith to him, Prepare me something that I may sup, and gird thy loins, serve me until I have eaten and drunk, and afterwards thou also shalt eat and drink. Does that servant receive thanks because he hath done what was required of him? I consider not. Thus also you, when you have done all those things which are required of you, have said, We are

* Or, cause to stumble.

unprofitable servants, because what we were obligated to do, (that) have we done.

LIV. *First Day of the second Week in the Fast.*

AND it was that as Jeshu was going to Urishlem, he passed among the Shomroyee from Galila. And as he drew near to enter a certain village, there met him ten men, lepers, and they stood from afar, and lifted up their voice and said, Our Lord Jeshu, have mercy upon us! And when he saw them, he said to them, Go show yourselves to the priests. And as they went, they were cleansed. Then one of them, when he saw that he was cleansed, returned to him, and with a high voice glorified Aloha. And he fell upon his face before the feet of Jeshu, and thanked him. And, behold, this was a Shomroya. And Jeshu answered and said, Were not they who were cleansed ten? Where are the nine? None have separated to come (and) give praise to Aloha, but this, who is from a strange people. And he said to him, Arise, go; thy faith hath saved thee.

LV. *Fifth Day of the third Week in the Fast.*

AND when Jeshu was questioned from the Pharishee, When cometh the kingdom of Aloha? he answered and said to them, The kingdom of Aloha cometh not with watchings: nor say they, Behold, it is here! and, Behold, it is there! for the kingdom of Aloha is within you. And he said to his disciples, The days will come, when you will desire to see one of the days of the Son of man, and you will not see. And if they say to you, Behold here, and, Behold there, go not. For as the lightning lighteneth from heaven, and illuminateth all beneath the heaven, so shall be the Son of man in his day. But first it will be that he shall suffer many (things), and be rejected of this generation. And as it was in the days of

Nuch, so will it be in the days of the Son of man: when they ate and drank and took wives and gave to husbands, until the day when Nuch entered into the ark, and the deluge came, and destroyed every one. So also as it was in the days of Lut; they ate and drank, and bought and sold, and planted and builded; but in the day that Lūt went forth from Sadum, the Lord rained fire and brimstone from heaven and destroyed them all. Thus will it be in the day when the Son of man shall be revealed. In that day, he who is on the roof and his garments in the house, let him not go down and take them. And he who is in the field, let him not turn his back. Remember the wife of Lut. Whoever willeth to save his life shall lose it, and whoever is willing to lose his life shall save it. I tell you, that in that night two shall be in one bed; the one shall be taken and the other left. Two shall be grinding together, one shall be taken and the other left. Two shall be in the field, one shall be taken and the other left. They answered and said to him, Where, our Lord? He saith to them, Where the body is, there will be assembled the eagles.

LVI. *Evening of the first Sabbath in the Fast.*

And he spake also a parable to them, that in all time (men) should pray and not weary. There was a judge in a certain city who of Aloha was not afraid, and of men was not regardful. But a certain widow was in that city, who came to him, saying, Avenge me of my adversary. And he was not willing long time; but afterward he said within himself, If of Aloha I am not afraid, and of men am not regardful, yet, because this widow wearies me, I will avenge her, that in all time she come not molesting me. And our Lord said, Hear what saith the unrighteous judge. But shall not Aloha do vengeance for his chosen, who cry to him by day and by night, and prolong

is spirit towards* them? I tell you he will avenge
iem speedily. Nevertheless, when the Son of man shall
ome, will he find faith upon the earth?

And he spake this parable against some who trusted in
hemselves that they were just, and despised all (men):
'wo men went up to the temple to pray, the one a
'harisha, the other a publican; and, behold, the Pharisha
tood (and) within himself these words prayed: Aloha, I
hank thee that I am not as the rest of men, rapacious
nd unjust, and adulterers; nor as this publican. But I
ast twice in the week, and tithe whatever I possess.
But that publican stood from afar, and would not even
is eyes lift up to heaven, but smote upon his breast,
aying, Aloha, be merciful to me a sinner! I tell you
hat this one went down justified to his house, rather
han that Pharisha. For every man who exalteth
imself shall be humbled, and every one who humbleth
imself shall be exalted.

Then they brought to him infants, that he should
ouch them: and the disciples saw it, and rebuked them.
But Jeshu called them, and said to them, Suffer children
o come to me, and forbid them not; for of those who are
as these, of them is the kingdom of heaven. Amen I say
to you, That whoever does not receive the kingdom of
Aloha as a child, shall not enter into it.

LVII. *Commemoration of the Father Antonius and his Fellow Servants.*

And one of the rulers asked him, saying, Good Teacher, what shall I do that I may inherit eternal life? Jeshu saith to him, Why callest thou me good, and none is good but one, Aloha? The commandments thou knowest, Thou shalt not kill, and, Thou shalt not commit adultery, and, Thou shalt not steal, and, Thou shalt not

* Or, upon them.

witness false testimony, Honour thy father and thy mother. He saith to him, These all have I kept from my childhood. But when Jeshu heard this, he said to him, One thing is lacking with thee; go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come after me. But he, when he heard these words, was grieved; for he was very rich. And when Jeshu saw that he was grieved, he said, How difficult is it to those who have riches to enter into the kingdom of Aloha! It is easier for a camel into the aperture of a needle to enter, than the rich into the kingdom of Aloha. They who heard said to him, And who can be saved? But Jeshu said, Those (things) which with the sons of men are not possible, with Aloha are possible to be done. Shemun Kipha said to him, Behold, we have forsaken every thing, and have come after thee. Jeshu saith to him, Amen I say to you, That no man who leaveth houses, or fathers, or brethren, or wife, or children, for the kingdom of Aloha, and shall not receive by two-fold (as) many in this time, and in the world that cometh the life that is eternal.

LVIII. *Fifth Day in the sixth Week of the Fast.*

And Jeshu took the twelve, and said to them, Behold, we go up to Urishlem, and shall be fulfilled all (things) that are written in the prophets concerning the Son of man. For he will be delivered to the Gentiles; and they will deride him, and spit in his face, and will scourge him, and maltreat him, and kill him; and the third day he shall arise. But not one of these understood they: for this word* was hidden from them, and they knew not those sayings which were spoken with them.

And as he drew nigh to Jirichu, a certain blind man was sitting by the road-side,† and begging. And he

* Or, doctrine. † Hand of the way.

eard the voice of the multitude as it was passing, and sked what was this. They say to him, Jeshu Natsoya passeth. And he cried and said, Jeshu bar David, ave mercy on me! And they who went before Jeshu ebuked him, that he might be silent: but he cried out he more, Son of David, have mercy on me! And Jeshu tood, and commanded that they should lead him unto im. And when he approached him, he asked him and aid to him, What wilt thou I shall do for thee? And e said, My Lord, that I may see. And Jeshu said to im, See! thy faith hath saved thee. And in an instant e saw, and came after him, and glorified Aloha: and all he people, when they saw, gave praise to Aloha.

And as Jeshu entered and passed through Jirichu, here was a certain man whose name was Zakai; he was ich and chief of the publicans:* and he wished † to see [eshu, who he was, and could not for the crowd, because n his stature Zakai was small. And he ran before Jeshu, nd ascended a wild fig-tree ‡ to see him, because so he vas about to pass. And when Jeshu came to that place, e saw him, and said to him, Be in haste, descend, Zakai; or to-day I must be at thy house. And he was in haste, nd descended, and received him rejoicing. But when hey all saw (this), they murmured, and said that with a nan a sinner he hath gone in to abide. But Zakai stood, nd said to Jeshu, Behold, my Lord, the dividing of my wealth give I to the poor; and to every man, whatever I have wrongfully taken, fourfold I restore. Jeshu saith o him, To-day is there salvation to this house, because this (man) also (is a) son of Abraham. For the Son of man came to save that which was lost. And when they had heard these things, he added to speak a parable; because he had drawn nigh to Urishlem, and they

* *Rab Mokasee.* † Willed.
‡ *Titha phakihta*, the *ficus silvestris.*

expected that in that hour would be revealed the kingdom of Aloha. And he said, A certain man of a noble house* went into a distant country, to receive for himself a kingdom, and to return. And he called his ten servants, and gave to them ten minin,† and said to them, Trade till I come. But his citizens hated him, and sent messengers after him, saying, We are not willing that this should reign over us. And having received the kingdom and returned, he spake to call to him those servants to whom he had given the silver, that he might know how every one of them had traded. And the first came and said, My lord, thy mani ten minin hath gained. He saith to him, Well, good servant: because in a little thou art found faithful, thou shalt have rule over ten towns. And the second came and said, My lord, thy mani five minin hath made. He saith also to this, Thou also shalt have rule over five towns. And the other came and said, My lord, behold thy mani which I have had with me, laid up in a napkin. For I feared thee, because thou art a hard man, taking up what thou hadst not laid down, and reaping what thou sowedst not. He said to him, From thy own mouth I will judge thee, evil servant: thou didst know that I was a hard man, taking up what I had not laid down, and reaping what I sowed not: why (then) gavest thou not my silver upon the table, that when I came I might require it with its increase? And to those who stood before him he said, Take from him the mani, and give to him who hath the ten minin. They say to him, Our lord, he hath ten minin. He saith to them, I tell you, that to every one who hath (it) shall be given; and from him who hath not, that also which he hath shall be taken. But those adversaries who

* *Bar tuhma raba*, "A son of a great family."

† The *mani* (Heb. *maneh*) is said to have been equal to sixty shekels, or nine pounds English.

would not that I should reign over them, bring them, and slay them before me.

LIX. *For the Sabbath of Hosannas.*

And when Jeshu had said these things, he went forward to go to Urishlem. And when he came to Beth-phage and Beth-ania, at the mount that is called the Place of Olives, he sent two from his disciples, and said to them, Go to the village over against us; and as you enter, behold, you will find a colt tied, whereon no man hath ridden: loose and bring him. And if any man demand why you loose him, thus say: It is requested by our Lord. And they who were sent went and found as he had told them. And as they were loosing the colt, the owners of him said to them, Why loose you the colt? And they said to them, Because by our Lord it is requested. And they brought him to Jeshu; and they cast upon the colt their garments, and Jeshu rode upon him. And as they went, they spread their clothes in the way. And when he had come nigh to the declivity of the Mount of Olives, the whole assembly of the disciples began to rejoice, and praise Aloha with a high voice, for all the mighty acts which they had seen: and they said, Blessed be the King who cometh in the name of the Lord! Peace in the heavens, and glory in the highest! But some of the Pharishee from among the multitudes say to him, Rabi, rebuke thy disciples. He saith to them, I tell you, if these should be silent, the stones would cry out.

LX. *Evening of the second Day in the Week of the Passion.*

And when he approached, and saw the city, he wept over her, saying, If thou hadst known these things which are for thy peace, and in this thy day! But now they

are hidden from thine eyes. But the days will come to thee when thine enemies shall encompass thee and straiten thee on every side, and they shall overthrow thee, and thy children within thee, and not leave in thee one stone upon another,* because thou knewest not the time of thy visitation. And as he went into the temple, he began to cast out those who bought in it and sold, and said to them, It is written that my house is the house of prayer; but you have made it a den of thieves. And he taught every day in the temple; but the chief priests and the scribes and the elders of the people sought to destroy him, but could not find what they might do to him; for all the people hung upon him to hear him.

And it was on one of the days, while he taught the people in the temple and evangelized, the chief priests and scribes with the elders rose up against him, and said to him, Tell us by what authority thou doest these, and who is he who gave thee this authority? Jeshu answered and said to them, I will also ask of you a word, and tell you me: the baptism of Juchanon, from heaven was it, or from the sons of men? But they reasoned within themselves, saying, If we shall say, From heaven, he saith to us, Why did you not believe him? But if we shall say, From men, all the people will stone us; for they are persuaded that Juchanon was a prophet. And they said to him, We know not from whence it is. Jeshu saith to them, Nor tell I you by what authority I do these. And he began to speak to the people this parable: A certain man planted a vinery, and let it to husbandmen, and removed for a great time. And at the season he sent his servant to the husbandmen that they should give him of the fruit of the vinery. But the husbandmen beat him, and sent him away empty. And he added and sent another servant; but they beat him also, and maltreated him, and sent him away empty. And he added and sent

* A stone upon stone.

a third; but they also wounded him, and cast him out. The lord of the vinery saith, What shall I do? I will send my son, the beloved; now will they see him and reverence him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, and the inheritance will be ours. And they cast him out of the vinery, and killed him. What therefore shall the lord of the vinery do to them? He will come and destroy those husbandmen, and will give the vinery to others. But when they heard, they said, May this not be! But he beheld them, and said, And what is that which is written, The stone which the builders rejected is become the head of the corner?* And every one who shall fall upon this stone shall be broken; and every one on whom it shall fall it will scatter him. But the chief priests and Sophree sought to lay hands on him in that very hour; but they feared the people, for they knew that concerning them(selves) he had spoken this parable. And they sent to him spies, who should resemble just men, that they might take him in discourse, and deliver him to the judgment and to the authority of the governor. And they asked him, and said to him, Doctor, we know that thou speakest and teachest rightly, neither dost thou deceive,† but with integrity thou teachest the way of Aloha. Is it lawful for us to give head-silver to Cesar or not? But he understood their subtilty, and said, Why tempt you me? Show me a dinara. Of whom upon it is the image and the inscription? But they said, Of Cesar. Jeshu saith to them, Give then of Cesar's to Cesar, and of Aloha's unto Aloha. And they could not take hold of his words before the people; and they wondered at his answer, and were silent.

* The head corner of the angle.

† Thou art not an assumer of faces.

LXI. *For deceased Women.*

But some of the Zadukoyee approached, they who say that there is no resurrection; and they questioned him, and said to him, Doctor, Musha wrote to us that if a man's brother die having a wife who hath not children, his brother shall take his wife, and raise up seed unto his brother. But there were seven brethren; and the first took a wife, and died without children. And the second took his wife, and he died without children. And the third also took her; and so also the seven of them: and they died and left no children. Died in the end also the woman. In the resurrection therefore, whose of them shall she be the wife? for the seven of them had taken her. Jeshu saith to them, The sons of this world take wives, and women become (the wives) of men: but they who of that world are worthy, and of the resurrection which is from among the dead, take not wives, neither do women become (the wives) of men. Neither again can they die, for they are as the angels; and the children are they of Aloha, because they have become the children of the resurrection. But that the dead arise, Musha also showeth; for he commemorateth at the bush, while he saith, The Lord the God of Abraham, and the God of Ishok, and the God of Jakub. But he was not the God of the dead, but of the living: for they all live unto him. And some of the Sophree answered and said to him, Doctor, thou hast well said. And they dared not question him again of any thing.

LXII. *Oblation for the first Day in the fifth Week after the Manifestation.*

And he said to them, How say the Sophree concerning the Meshicha, that he is the Son of David? And David

himself saith in the book of Psalms, The Lord * said unto my Lord, Sit thou at my right hand, until I put thine adversaries beneath thy feet. If David therefore calleth him Lord, how is he his son? And while all the people heard, he said to his disciples, Beware of the Sophree, who will to walk in stoles, and love the shaloma in public places, and the chief seats in the synagogues, and the chief reclining-places at evening feasts; who devour the houses of widows, and for the occasion prolong their prayers: these shall receive the greater judgment.

Jeshu looked at those rich (persons) who were throwing into the house of treasure their oblations. And he saw also a certain poor widow who threw in two shomonee. And he said, Truth I say to you, That this poor widow hath thrown in more than every one: for all those from what abounded to them have thrown into the house of the oblation of Aloha: but this from her penury all that she possessed hath she thrown in.

LXIII. *Oblation for the Festival of the Cross.*

And as some spake of the temple, (with) what beautiful stones and gifts it was adorned, Jeshu said to them, These that you see, the days shall come (when) of them there will not be found a stone upon a stone that shall not be destroyed. And they inquired of him, and said, Malphona, when shall these be? and what is the sign that these are nigh to be? But he said to them, Beware lest you be seduced: for many will come in my name, and will say, I am the Meshicha; and the time hath

* *Moria,* ܡܪܝܐ *mria,* "the Lord." The Syrians hold this name to be equivalent to the Hebrew *tetragrammaton* יהוה—and consider the letters in it as designating the glory of the divine nature. Thus M is the initial for *Morutha,* "dominion;" R, for *rabutha,* "majesty;" A and I for *aithutha,* "essence," or "eternal subsistence."

drawn nigh: but go not you after them. And when you hear of wars and commotions, fear not: for these are first to be; but not yet cometh the end. For nation shall rise up against nation, and kingdom against kingdom: and great earthquakes will be in divers places, and famines, and plagues; and there will be portents, and terrors, and great signs from the heavens will appear, and great tempests shall there be. But before all these, they will lay hands upon you, and persecute you, and deliver you up to the synagogues, and to the house of the bound. And they will bring you before kings and governors on account of my name. And it shall be to you for a testimony.* But lay it up in your hearts that you may not be learned for the answer; for I will give you a mouth and wisdom which all your adversaries cannot stand against. But your fathers, and your brethren, and your kinsfolk, and your friends will betray you, and some of you they shall put to death. And you will be hated of all men on account of my name: yet a hair of your head shall not perish, but in your perseverance you shall possess your souls. But when you see Urishlem encompassed by an army, then know that its destruction hath drawn nigh. Then let them who are in Jihud escape to the mountain, and they who are within her escape, and let not them who are in the country places enter into her. For those (will be) the days of retribution, that all which is written may be fulfilled. But woe to those who are with child and to those who suckle in those days! for there will be great distress in the land, and wrath upon this people. And they shall fall by the edge † of the sword, and be led captive into every place, and Urishlem shall be trodden down of the Gentiles, until shall be fulfilled the times of the Gentiles. And there will be signs in the sun, and in the moon, and in the stars, and on

* A martyrdom. † Mouth.

earth distress of nations, and smiting of hands from astonishment at the voice of the sea, the commotion hurrying forth the souls of the sons of men from fear of what is about to come upon the earth ; and the powers of the heavens shall be commoved. And then shall they see the Son of man coming in the clouds, with power and great glory. But when these things begin to be, take courage,* and lift up your heads, because your redemption hath drawn nigh.

LXIV. *Evening of the Sabbath after the Feast of the Cross.*

And he spake to them a parable, Behold the fig-tree and all the trees ; when they bud forth, immediately from them you know that summer hath drawn nigh. Thus also you, when you see that these are, know that nigh is the kingdom of Aloha. Amen I say to you, That this race shall not pass away till all these things shall be. Heaven and earth shall pass away, but my words shall not pass away. But take heed to yourselves, that at any time your hearts be not heavy with excess and drunkenness, and the care of the world, and unawares shall come upon you that day. For as a net it will overtake all them who dwell upon the faces of the whole earth. Be therefore wakeful at all time, and pray that you may be worthy to escape from those things that are about to be, and that you may stand before the Son of man.

So in the day (time) he taught in the temple, and at night he went forth and lodged in the mount which is called the Place of Olives. And all the people were early with him at the temple to hear his word.

* *Ethlabbu*, take heart.

LXV. *Eve of the Friday of the Crucifixion.*

But the feast of the Phatiree, which is called Petscha, drew on. And the chief priests and the Sophree sought how they might kill him; for they feared from the people. But Satana entered into Jihuda called Scarjuta, who was of the number of the twelve. And he went, and spoke with the chief priests, and the Sophree, and the chief authorities of the temple, how he would deliver him to them. And they were glad, and confirmed to give him silver. And he promised to them, and sought him opportunity to betray him apart from the multitude. And the day of unleavened bread came, on which it was the custom to slay the petscha.* And Jeshu sent Kipha and Juchanon, and said to them, Go prepare for us the petscha, that we may eat. But they said to him, Where wilt thou that we prepare? He saith to them, When you have entered into the city, a man meeteth you, bearing a pitcher of waters; go after him, and when he hath gone in, say to the lord of the house, Our Master saith, Is there a dining-place where I may eat the petscha with my disciples? And he will show you a certain large upper chamber which is furnished: there make ready. And they went, and found as he had told them: and they prepared the petscha. And when it was time, Jeshu came and reclined, and the twelve apostles with him. And he said to them, With desire have I desired to eat this petscha with you before I suffer: for I tell you that from henceforth I shall not eat it, until it shall have been fulfilled in the kingdom of Aloha. And he took the cup, and praised, and said, Take this, and divide it among yourselves: for I tell you that I shall not drink of the fruit of the vine, until the kingdom of Aloha shall have come. And he took bread, and praised, and

* *Petscha* = Heb. *Pasach*, "the paschal lamb."

brake, and gave to them, and said, This is my body which for you is given: this do in my memory.* And thus also respecting the cup, when, after they had supped, he said, This cup is the new covenant in my blood, which for you is shed.† Nevertheless, the hand of him who betrayeth me is on the table. And the Son of man goeth, as he was set apart: ‡ nevertheless woe to that man by whom he is betrayed! And they began to inquire among themselves, who it was of them who this should do.

But there was also a contention among them, who of them was the greatest. And Jeshu said to them, The kings of the Gentiles are their lords; and they who exercise authority over them, doers of good are called. But you, not so: yea, he who is great among you, let him be as the least; and he who is chief, as one who serveth. For who is greatest, he who reclineth, or he who serveth? Is not he who reclineth? But I am among you as he who serveth. You are they who have remained with me in my temptations. And I promise to you, as hath promised to me my Father, a kingdom; that you may eat and drink at the table in my kingdom, and may sit upon thrones, and judge the twelve tribes of Isroel.

LXVI. *Night of the Friday of the Crucifixion.*

And Jeshu said to Shemun, Shemun, behold, Satana demandeth to sift thee as wheat; but I have prayed for thee, that thy faith may not fail: and thou also, in the time that thou art converted, confirm thy brethren. But Shemun said to him, My Lord, with thee I am prepared,

* *Hono phagri d'all aphaikun methyiheb, hode' vaithun obdin ledukroni.*

† *Hono coso d'diathiki chadatho b'demi dachlophaikun metheshed.*

‡ Or, separated.

and for the house of the bound, and for death. Jeshu saith to him, I tell thee, Shemun, that the cock will not crow to-day, till three times thou hast denied that thou knowest me. And he said to them, When I sent you without purse, or scrip, or shoes, was any thing wanting to you? They say to him, Nothing. He saith to them, Henceforth, he who hath a purse, let him take it, and likewise a scrip also; and he who hath not a sword, let him sell his garment and buy a sword. For I tell you also, that what is written must be fulfilled in me, that with the transgressors he was numbered: for all which concerns me must be accomplished. And they say to him, Our Lord, behold, here are two swords. He saith to them, They suffice.

And he came forth, and went, as he was used, to the mount of the Place of Olives; and his disciples also went after him. And when come unto the spot, he said to them, Pray that you enter not into temptation. And he removed from them as (about the distance of) a stone's throw, and bowed the knee, and prayed, and said, Father, if thou wilt, let this cup pass: nevertheless not my will, but thine be done. And an angel appeared to him from heaven, who strengthened him. And being in terror, more vehemently he prayed, and his sweat was as drops of blood, and fell upon the ground. And he arose from prayer, and came to his disciples, and found them asleep, from sorrow. And he said to them, Why sleep you? arise and pray, that you enter not into temptation. And as he was speaking, behold a multitude, and behold him who was called Jihuda, one of the twelve, coming before them, and he came nigh to Jeshu, and kissed him: for this was the sign he had given to them, He whom I shall kiss is he. Jeshu saith to him, Jihuda, with the kiss betrayest thou the Son of man?* But

* *Jihuda, b'nushektho mashlem ath labareh denosho?*

when they who were with him saw what was done, they say to him, Our Lord, shall we strike with the sword? And one of them struck the servant of the high priest, and took off his right ear. Jeshu answered and said, It sufficeth until this; and he touched his ear which he had struck, and healed it. And Jeshu said to them who had come against him, the chief priests, and elders, and the chiefs of the forces of the temple, As against a thief are you come forth against me, with swords and clubs to take me? Every day with you have I been in the temple, and you did not stretch forth upon me (your) hands; but this is your hour and the power of darkness. And they took (and) brought him to the house of the chief of the priests; and Shemun came after him from afar. Now they had kindled a fire in the midst of the hall, and were sitting around it, and Shemun also sat with them. And a certain damsel saw him as he sat by the fire, and, looking at him, she said, This also was with him. But he denied, and said, Woman, I know him not. And after a little while, another saw him, and said, Thou also art of them. But Kipha said, I am not. And after one hour another contended and said, Assuredly this also was with him, for he is also a Galiloya. Kipha saith, Man, I know not what thou sayest. And at once, while he was speaking, the cock crew. And Jeshu turned, and looked upon Kipha; and Shemun remembered his word which our Lord had spoken to him, that before the cock shall crow thou wilt have denied me three times. And Shemun went without and wept bitterly. And the men who held Jeshu mocked him, and veiled him, and they struck him upon the face, saying, Prophesy, who struck thee. And many other things they blasphemed and spake against him.

LXVII. *Morning of the Friday of the Crucifixion.*

And when it dawned, the elders and chief priests and the Sophree came together, and took him into the house of their assembly; saying to him, Art thou the Meshicha? tell us. He saith to them, Should I tell you, you would not believe me; and were I to ask you, you would not return me a word, nor release me. Henceforth the Son of man sitteth at the right hand of the power of Aloha. Then said they all, Thou art, then, the Son of Aloha? Jeshu saith to them, You say that I am. They say, Why yet need we witnesses? for we have heard from his mouth.

And the whole assembly of them arose, and brought him to Pilatos. And they began to accuse him, saying, We have found this who deludeth our people, and forbiddeth that tribute* unto Cæsar we should give, saying of himself that he is the King Meshicha. But Pilatos asked him, and said to him, Art thou the king of the Jihudoyee? He saith to him, Thou hast said. And Pilatos said to the chief priests and to the assembly, I find no occasion against this man. But they cried out and said, He commoveth our people while he teacheth throughout all Jihud, beginning from Galila unto this place. Pilatos, however, when he heard the name of Galila, asked if the man were a Galiloya. And when he knew that he was from the limit of the jurisdiction of Herodes, he sent him unto Herodes, because that in Urishlem he was in those days. And Herodes, when he saw Jeshu, was very glad; for he had desired to see him of a great time: for he had heard concerning him many things, and hoped that some sign he should see from him. And many words he asked him; but Jeshu gave him no answer whatever. And the chief priests and scribes stood and strenuously accused

* Or, head-silver.

him. Then Herodes and his soldiers treated him as a fool;* and when he had derided him, he dressed him in a robe of crimson, and sent him to Pilatos. And in that day Pilatos and Herodes were friends with each other; for before there had been enmity between them. And Pilatos called the chief priests and the rulers of the people, and said to them, You have brought to me this man as a perverter of your people; and, behold, I have examined him in your sight, and have found no cause in this man of all that you accuse him: nor also Herodes; for I sent him unto him, and, behold, nothing worthy of death is done to him: I will therefore chastise† him, and dismiss him. For a custom had he to release to them one at the festival. But all the multitude cried out, saying, Take this, and release to us Baraba; he who, for insurrection and murder which had been done in the city, had been thrown into the house of the chained. But Pilatos spake with them again, being willing to release Jeshu. But they cried out, saying, Crucify him! Crucify him! He the third time also said to them, Why, what evil hath this done? Cause whatever that is worthy of death, I find not in him: I will therefore chastise him, and dismiss him. But they were urgent with a high voice, demanding that they might crucify him; and theirs and the voices of the high priests prevailed. And Pilatos commanded that their requirement should be done. And he released to them him who, for insurrection and murder, had been thrown into the house of the chained, whom they had asked: but Jeshu he delivered to their will.

LXVIII. *For the third Hour.*

And as they led him away, they laid hold on Shemun Kurinoya, who was coming from the country, and they

* *Shoteh hu.*

† Or, admonish.

laid on him the cross, that he might bear (it) after Jeshu. And there followed him much people, and those women who mourned and wailed for him. And Jeshu turned to them, and said, Daughters of Urishlem, weep not for me, but for yourselves weep, and for your children. For, behold, coming are the days in which they shall say, Blessed are the barren, and the wombs which have not borne, and the breasts that have not suckled. Then shall they begin to say to the mountains, Fall on us! and to the heights, Cover us! For if to the tree which is good* they do these things, unto the dry what shall be? And there went with him two others, workers of evil, to be put to death. And when they came to a certain place called Karkaphtha,† there they crucified him, and those workers of evil, one on his right hand, and one on his left.

LXIX. *For the Mid-day.*

But Jeshu himself said, Father, forgive them; for they know not what they do.‡ And they divided his garments, and cast for them lots. But the people stood beholding, and the rulers also, mocking him, and saying, He saved others, let him save himself, if he be the Meshicha, the Chosen of God. And the soldiers also, deriding him, approaching him, and offering to him vinegar, said to him, If thou art the King of the Jihudoyee, save thyself. And there was also an inscription which was written over him in Greek and Roman and Hebrew,§

THIS IS THE KING OF THE JIHUDOYEE.

And one of those workers of evil who were hanged with him, blasphemed against him, saying, If thou art the

* Or, prepared. † The Skull.
‡ *Aba shebuk lehun, lo gir yodin mono obdin.*
§ *Javanoith, Rumoith, Ebroith.*

Meshicha, deliver thyself, and deliver us also. And his companion rebuked him, and said to him, Dost thou not fear (even) Aloha? for thou also art in this judgment. And we righteously, forasmuch as we have been deserving, and as we are punished for that which we have done; but this hath done nothing that is abominable. And he said to Jeshu, Remember me, my Lord, when thou art come into thy kingdom! Jeshu saith to him, Amen I say to thee, That to-day with me thou shalt be in Paradise.*

LXX. *For the ninth Hour in the Friday of the Crucifixion.*

Now it was about six hours, and there was darkness over all the earth until nine hours. And the sun darkened, and rent was the vail of the temple through the midst of it. And Jeshu cried with a high voice, and said, My Father, in thy hands I place my spirit.† This he said, and completed.

But when the centurion saw what was done, he glorified Aloha, saying, Assuredly this was a just man. And all the multitude, they who were assembled to see this, when they saw what was done, returned, smiting upon their breasts. And there were standing afar off all the acquaintances of Jeshu, and those women who came with him from Galila; and they saw these things.

LXXI. *Twilight of the Sabbath of the Annunciation.*

But a certain man, whose name was Jauseph, a senator from Rometha, a city of Jehud, a man (who) was good and just: (this had not consented to the counsel and deed of them; and he was waiting for the kingdom of Aloha:) this approached Pilatos, and begged the body of

* *Amin omar-no lok, d'yaumono ami tehve be-paradiso.*

† *Abi, b'idaïk soïm-no ruchi.*

Jeshu ; and he took it down, and wrapped it in a cloth of linen, and laid it in a hewn sepulchre, in which no one had hitherto been laid. And it was the day of the preparation ; and the shabath had lighted. And the women also drew near, they who had come with him from Galila ; and they saw the sepulchre, and where the body was laid ; and, returned, they prepared balsams and aromatics, and on the shabath rested, as it is commanded.

But on the first (day) in the week, in the morning, while yet dark, they came to the sepulchre, and brought those aromatics which they had prepared ; and with them there were other women. And they found the stone rolled from the sepulchre, and entered, but found not the body of Jeshu. And it was that while they were amazed at this, behold, two men stood over against them, and whose raiment shined ; and they were in fear, and bowed their faces to the earth. And they said to them, Why are you seeking the living with the dead? He is not here, he is risen. Remember what he spake with you while he was in Galila, and (when he) said, The Son of man must be delivered into the hands of men of sins, and he will be crucified, and (in) the third of the days he will arise. And they remembered his words, and returned from the sepulchre, and told all these (things) unto the eleven, and to the rest. Now it was Mariam Magdalitha, Juchanon, and Mariam his mother, and Jacub, and the rest who were with them, who told these (occurrences) to the apostles. And these words appeared in their eyes as dreams, and they believed them not. But Shemun arose, and ran to the sepulchre, and, looking in, he saw the linen clothes lying apart ; and he went away, wondering in himself at what was done.

LXXII. *Second Day in the Week of the Candidates.*

And, behold, two of them in that day went to a village whose name was Emaos, and distant from Urishlem sixty stadia. And they talked one with the other of all these (events) which had happened. And while they discoursed and investigated one with the other, Jeshu himself came and went with them, and walked with them. And their eyes were holden, that they should not know him. And he said to them, What are these words that you speak with each other, as you walk and are sad? And one of them answered, whose name was Kleopha, and said to him, Art thou only a stranger from Urishlem, who knowest not what hath been done in it in these days? He saith to them, What? They say to him, Concerning Jeshu, who was of Natsrath, a man who was a prophet, and mighty in word and in deed before Aloha, and before all the people. And the chief priests and elders delivered him to the judgment of death, and crucified him. But we had hoped that it was he who shall redeem Isroel; and, lo, three days (have passed) since all these things were done. But women also of us have astonished us; for they were before at the sepulchre; and when they found not his body, they came and told us that angels they had seen there, and (that) they had said concerning him that he was alive. And some also of us went to the sepulchre, and found even as the women had said, but him they saw not. Then said Jeshu to them, O wanting in understanding, and hard of heart to believe all the things which the prophets have spoken! Was it not to be that these the Meshicha should suffer, and enter into his glory? And, beginning from Musha and all the prophets, he explained to them concerning himself from all the scriptures. And they drew near to that village to which they were going; and he made them suppose that

to a more distant place he was going. And they constrained him, and said to him, Abide with us, because the day now inclines to darken. And he went in to remain with them. And it was that, while he reclined with them, he took bread, and blessed, and brake, and gave to them. And at once their eyes were opened, and they knew him; and he was taken from them. And they said one to the other, Did not our hearts burn within us, while he spake with us by the way, and explained to us the scriptures? And they arose in the same hour, and returned to Urishlem, and found the eleven, who were assembled, and they who were with them, saying, Assuredly our Lord is risen, and hath appeared unto Shemun. And they also declared those things which had happened in the way, and how he was made known to them while he brake the bread.

LXXIII. *For the Ascension of our Lord.*

And while they were discoursing, Jeshu stood among them, and said to them, Peace be with you! I am; fear not. And they were troubled, and were in fear; for they thought they beheld a spirit. Jeshu saith to them, Why are you perturbed, and why arise thoughts in your hearts? Behold my hands and my feet, that it is I: feel me, and see; for a spirit hath not flesh and bones, as you see that I have. And while these words he spake, he showed them his hands and his feet. And while they as yet believed not for joy, and wondered, he said to them, Have you here somewhat to eat? And they gave to him a portion of broiled fish, and of the comb of honey; and he took (and) did eat before their eyes. And he said to them, These are the words that I spoke with you while I was with you, that every thing must be fulfilled which is written in the law of Musha, and in the Prophets, and in the Psalms, concerning me. Then opened he their minds,

that they might understand the scriptures. And he said to them, that so it is written, and so it was just, that the Meshicha should suffer, and should rise from among the dead in the three days, and that in his name should be preached repentance and the forgiveness of sins among all nations, and that the commencement should be from Urishlem. And you are the witnesses of these. And I will send upon you the promise of my Father. But await you in Urishlem the city until you be clothed with power from on high.

And he brought them out unto Bethania, and lifted up his hands, and blessed them. And it was that while he blessed them, he was separated from them, and he ascended to the heavens. And they worshipped him, and returned to Urishlem with great joy. And at all time were they in the temple, praising and blessing Aloha. Amen.

Finished is the Holy Gospel of Lukos the Evangelist.

THE HOLY GOSPEL:

THE PREACHING OF JUCHANON THE PREACHER,

WHICH HE SPAKE AND PREACHED IN GREEK AT EPHESOS.

I. *Feast of the Nativity of our Lord.*

In the beginning was the Word,* and the Word himself was with Aloha, and Aloha was the Word himself. This was in the beginning with Aloha. Every thing by his hand was made; and without him also was not one thing made that was made. In him was life, and the life is the light of the sons of man; and the Light himself in the darkness shineth, and the darkness perceived him not.

There was a man who was sent from Aloha, his name (was) Juchanon.† He came for the testimony, to testify concerning the Light, that all men might believe through his ministry.‡ He was not the Light himself, but came to testify concerning the Light. For that was the true Light that enlighteneth every man who cometh into the world. In the world was he, and the world by his hand had been made, and the world knew him not. He came to his own, and his own received him not. But they who received him, he gave to them power, that the sons of Aloha they should become, to those who believe in his name. These, not from blood, nor from the will of the

* *Meltho.* † Pronounced *Yu'hanon.* ‡ By his hand.

flesh, nor from the will of man, but from Aloha, are born. And the Word flesh was made, and tabernacled with us; and we saw his glory, the glory as of the one-begotten who (was) from the Father, full of grace and truth.

Juchanon testified concerning him, and cried, and said, This is he of whom I said, that he cometh after me, and was before* me, because he is anterior† to me. And from his fulness we all have received, and grace for grace. For the law by the hand of Musha was given; but the truth and the grace were by Jeshu Meshicha.

II. *Morning of the first Day in the Week after the Manifestation.*

Aloha no man hath ever seen: the one-begotten God, he who is in the bosom of his Father, he hath declared him. And this was the testimony of Juchanon, when the Jihudoyee sent to him from Urishlem priests and Levoyee to demand of him, Who art thou? And he confessed, and denied not, but confessed, I am not the Meshicha. And they asked him again, What then? art thou Elia? And he said, I am not. Art thou the Prophet? And he said, No. And they said to him, And who art thou? that we may give an answer to those who sent us. What sayest thou of thyself? He saith, I am the voice which crieth in the wilderness, Make plain the way of the Lord, as said Eshaia the prophet. But they who were sent were from the Pharishee. And they demanded and said to him, Why then baptizest thou, if thou art not the Meshicha, nor Elia, nor the Prophet? Juchanon answered and said to them, I baptize you with waters; but he standeth among you whom you know not: he it is who cometh after me, and he was before me; he, the latchets of whose shoes I am not worthy to unloose. These

* *Kedom, coram, ante.*

† *Kadomi, antiquus, vetus,* prior, anterior.

things were done in Bethania, at the passage of the Jurdan, where Juchanon was baptizing.

III. *Oblation of the first Day in the Week after the Manifestation.*

And the day after, Juchanon seeth Jeshu, who was coming to him; and he said, Behold the Lamb of Aloha, who beareth the sin of the world! This is he concerning whom I said, After me cometh a man, and he was before me, because he is anterior to me. And I knew him not, but that he should be made known unto Isroel, therefore have I come with waters to baptize. And Juchanon testified and said, I saw the Spirit descending from heaven as a dove, and it remained upon him. And I knew him not: but he who sent me to baptize with water, he said to me, He upon whom thou seest the Spirit descend and remain, this baptizeth with the Spirit of Holiness: and I saw, and bare witness that this is the Son of Aloha.

And the day after Juchanon stood, and two of his disciples; and, contemplating Jeshu as he walked, he said, Behold the Lamb of Aloha! And his two disciples heard him as he spake, and they went after Jeshu. And Jeshu turned (himself), and saw them coming after him, and said to them, Whom seek you? They say to him, Raban, where dwellest thou? * He saith to them, Come and see. And they went and saw where he dwelt; † and they were with him that day: and it was about the tenth hour.‡ Now one of those who heard Juchanon and went after Jeshu, was Andreas, the brother of Shemun. This saw first Shemun his brother, and said to him, We have found the Meshicha; and he brought him to Jeshu. And Jeshu saw him, and said, Thou art Shemun bar Jona; thou shalt be called Kipha.§

* Or, where art thou?

† Where he was.

‡ Or, and it was as hours ten.

§ Pronounced *Kepha*.

IV. *Oblation for the first Day in the third Week after the Manifestation.*

AND the day following Jeshu willed to go forth into Galila. And he found Philipos, and said to him, Come after me. Now Philipos was from Beth-tsaida, from the city of Andreas and of Shemun. Philipos found Nathanael, and said to him, Him of whom Musha in the law, and the prophets, did write we have found, (and) that Jeshu (is) he, the son of Jauseph who is from Natsrath. Saith to him Nathanael, From Natsrath can any good thing be? Philipos saith to him, Come and see. And Jeshu saw Nathanael as he was coming to him, and said of him, Behold truly a son of Isroel who hath no guile in him. Nathanael saith to him, Whence knowest thou me? Jeshu saith to him, While yet Philipos had not called thee, while thou wast under the fig-tree, I saw thee. Nathanael answered and said to him, Rabi, thou art the Son of Aloha himself, thou art the very King of Isroel. Jeshu saith to him, Upon my telling thee that I saw thee under the fig-tree, believest thou? Greater things than these thou shalt see. He saith to him, Amen, amen, I say to you, Hereafter you shall see the heavens opened, and the angels of Aloha ascending and descending unto the Son of man.

V. *Morning of the first (Day) in the Week commencing the Fast.*

AND on the third day there was a feast in Kotna, a city of Galila; and the mother of Jeshu was there: and Jeshu and his disciples were called to the feast. And the wine failed, and his mother saith to him, to Jeshu, They have no wine. Jeshu saith to her, What (is it) to me and to thee, woman? Not yet hath come mine hour.

His mother saith to the servitors, Whatever he telleth you, do. Now there were six water-pots of stone set there, unto the purification of the Jihudoyee, which contained each two quarantals * or three. Jeshu saith to them, Fill these water-pots with waters; and they filled them to the top. He saith to them, Draw now, and carry to the chief of the guests. And they carried. And when that chief of the guests had tasted those waters which were made wine, and knew not whence it was, (but the servitors knew, who had filled them with waters,) the chief of the guests called the bridegroom, and said to him, Every man at first the good wine produceth, and when they are satisfied, then that which is inferior; † but thou hast kept the good wine until now. This is the first sign that Jeshu wrought in Kotna of Galila, and manifested his glory; and his disciples believed in him.

VI. *Oblation for the Sabbath of the Resurrection of Loozar.*

After this he went to Kapher-nachum, he and his mother and his brethren and his disciples. And they were there a few days. And the petscha of the Jihudoyee was nigh, and Jeshu went up to Urishlem. And he found in the temple those who sold oxen and sheep and doves, and the money-changers sitting. And he made him a scourge of cord, and drove them all from the temple, and the sheep and the oxen and the money-changers; and he shed their money, and their tables he overturned. And to those who sold doves he said, Take these hence; make not the house of my Father a house of merchandise. And his disciples remembered that it was written, The zeal of thy house hath devoured me.

* *Rebeen.* † Smaller.

The Jihudoyee answered and said to him, What sign showest thou to us, as these things thou doest? Jeshu answered, Destroy this temple, and in three days I will raise it. The Jihudoyee say to him, Forty-and-six years was this temple being built, and wilt thou in three days raise it? But he spake of the temple of his body. But when he was risen from the house of the dead, his disciples remembered that this he had said; and they believed the scriptures, and the word which Jeshu had spoken.

VII. *Morning of the first Day in the Week after the Manifestation. Also for Baptism.*

WHILE Jeshu was in Jerusalem at the petscha, at the feast, many believed in him who saw the signs which he wrought. But he, Jeshu, did not confide himself to them, because he knew every man, and needed not that any should testify to him concerning any man, because he knew what is in man.

But there was one of the Pharishee whose name was Nikodimos, a ruler of the Jihudoyee: this came to Jeshu in the night, and said to him, Rabi, we know that from Aloha thou art sent a teacher; for no man can these signs perform which thou doest, unless Aloha be with him. Jeshu answered and said to him, Amen, amen, I say to thee, Except a man be born anew, he cannot see the kingdom of Aloha. Nikodimos said to him, How can an old man be born? Who can again the womb of his mother the second time enter, and be born? Jeshu answered and said to him, Amen, amen, I say to thee, That if a man be not born of waters and the Spirit, he cannot enter into the kingdom of Aloha. Whatever is born of the flesh, is flesh; and whatever is born of the Spirit, is spirit. Wonder not that I have said to thee, that it behoves you to be born anew. The wind bloweth

where she willeth,* and her voice thou hearest; but thou knowest not whence she cometh, nor whither she goeth: so is every man who is born of the Spirit. Nikodimos answered and said to him, How can these things be? Jeshu answered and said to him, Art thou Malphona of Israel, and these knowest not? Amen, amen, I say to thee, What we know we speak, and what we have seen we testify; but our testimony you receive not. If of (what is) on earth I tell you, and you believe not, how if I tell you of (what is) in heaven, could you believe me?

VIII. *Morning of the Middle of the Fast.*

And no man hath ascended into heaven, but he who descended from heaven, the Son of man, he who is in heaven. And as Musha elevated the serpent in the wilderness, so is to be elevated the Son of man, that every man who believeth in him might not perish, but have the life which is eternal. For so loved Aloha the world, as his Son, the Only-begotten, he would give, that every one who believeth in him might not perish, but have the life which is eternal. For Aloha sent not his Son into the world to condemn the world, but that the world might live by him. He who believeth on him is not judged, and he who believeth not is judged already because he believeth not in the name of the only-begotten Son of Aloha. And this is the judgment, that the light

* *Rucho* signifies either the Spirit, or the wind; as, in like manner, does the corresponding Greek word ϖνευμα· and hence most of the versions of the latter have, "The Spirit bloweth where he willeth;" but in the Syriac text the verbs and the pronominal affix to the noun "voice" being in the feminine, the application of *Rucho* to the Holy Spirit seems not to have been contemplated. Olshausen on the Greek text has well said, "The comparison itself, and the expression, *φωνην αὐτου*, show, beyond doubt, that ϖνευμα does not here mean the breath of the Divine Spirit, but the wind properly so called."

hath come into the world, and the sons of men have loved darkness rather than the light, for their deeds have been evil. For every one who doeth abominable things hateth the light, and cometh not to the light, lest his deeds should be reproved. But he who doeth the truth cometh to the light, that his works may be known that in Aloha they are wrought.

IX. *For the Renovation of a Church.*

After these came Jeshu and his disciples into the land of Jihuda, and there conversed with them and baptized. But Juchanon also was baptizing in Ein-yon, near Sholim, because the waters were there many; and they came and were baptized; for not yet was Juchanon cast into the house of the bound. But there was a question with some of the disciples of Juchanon (and) a certain Jihudoya, upon purification. And they came to Juchanon, and said to him, Raban, he who was with thee at the passage of Jurdan, (and) concerning whom thou didst give witness, he also baptizeth, and many come to him. Juchanon answered and said to them, A man cannot receive of his own will any thing, unless it be given to him from heaven. You bear me witness that I said, I am not the Meshicha, but I am an apostle * before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and attendeth him, with great joy rejoiceth on account of the voice of the bridegroom: this my joy therefore, behold, is complete. To him it must be to increase, and to me to decrease. For he who from above hath come, is above all; and he who is from the earth, is of the earth, and of the earth speaketh: he who from heaven hath come, is above all. And what he hath seen and heard he testifieth, and his testimony no man receiveth. But he who

* *Shelicho.*

hath received his testimony, hath sealed that the true Aloha is he.* For he whom Aloha hath sent, the very words of Aloha speaketh; for it was not in measure that Aloha gave the Spirit. The Father loveth the Son, and every thing hath he given into his hands. He who believeth in the Son hath the life which is eternal; and he who obeyeth not the Son shall not see life, but the wrath of Aloha remaineth on him.

But when Jeshu knew that the Pharishee had heard that he had made many disciples, and baptized more than Juchanon, (though it was not Jeshu himself baptized, but his disciples,) he left Jihuda, and came again into Galila.

X. *Night of the Consecration of Waters, and of the Kneeling at Pentecost.*

And he needed that in going he should pass through among the Shomroyee; and he came to a city of the Shomroyee which is called Shokar, nigh to the field which Jakub gave unto Jauseph his son. And the fountain of water of Jakub was there. But Jeshu was wearied with the labour of the way, and sat by the fountain; and it was six hours.

There came a woman from Shomreen to draw waters; and Jeshu said to her, Give me waters to drink. Now his disciples had gone into the city to buy for them meat.

The woman, the Shomroytha, saith to him, How (canst) thou who art a Jihudoya ask drink of me who am a woman, a Shomroytha? For the Jihudoyee have no accommodation † with the Shomroyee.

Jeshu answered and said to her, If thou hadst known the gift of Aloha, and who He is who hath said to thee

* *D'Aloha sharira-u:* compare the same words, 1 John v. 20.

† *Vide* Masii *Pec. Syr.*, in voce *Chashach.*

Give me to drink, thou wouldst have asked of him, and he had given thee living waters.

That woman saith to him, My Lord, thou hast no vessel, and the well is deep; whence hast thou living waters? Art thou greater than our father Jakub, he who gave us this well, and himself drank of it, and his children, and his flocks?

Jeshu answered and said to her, Every one who shall drink of these waters again will thirst; but every one who shall drink of the waters that I will give him shall never thirst; but those waters that I shall give him shall be in him a fountain of waters, that shall spring forth to the life of eternity.

That woman saith to him, My Lord, give me of those waters, that I thirst not again, nor come to draw from hence.

Jeshu saith to her, Go, call thy husband, and come hither.

She saith to him, I have no husband.

Jeshu saith to her, Well hast thou said, I have no husband; for five husbands hast thou had, and this whom thou now hast is not thy husband: this hast thou said truly.

That woman saith to him, My Lord, I perceive that thou art a prophet. Our fathers in this mountain worshipped, and you say that in Urishlem is the place where it behoves to worship.

Jeshu saith to her, Woman, believe me that the hour cometh when neither in this mountain, nor at Urishlem, you shall worship the Father: you worship something you know not; but we worship whom we know; for salvation * is from the Jihudoyee. But the hour cometh, and now is, when the true worshippers will worship the Father in spirit and in truth; for the Father also

* Or, life.

requireth worshippers such as these. For Aloha is a Spirit; and they who worship him, in spirit and in truth must worship.

That woman saith to him, I know that the Meshicha cometh; and when he hath come, he will teach us all things.

Jeshu saith to her, I am (he), I who speak with thee.*

And as he spoke, his disciples came, and they wondered that with the woman he spoke; but no man said, What inquirest thou? or, Why speakest thou with her? The woman left her water-pot, and went into the city, and saith, Come, see a man who hath told me every thing that I have done: is not this the Meshicha? And the men went out of the city, and came with her.

Between these things his disciples entreated of him, saying to him, Raban, eat. But he said to them, I have food to eat of which you know not. The disciples say among themselves, Has any man brought him somewhat to eat? Jeshu saith to them, My meat is to do the will of Him who sent me, and to accomplish his work. Say you not, that after four moons cometh harvest? Behold, I tell you, Lift up your eyes, and see the lands which have become white for the harvest already. And he who reapeth receiveth wages, and gathereth fruit unto life eternal; and the sower and the reaper shall rejoice together. For in this is the proverb true, One soweth, and another reapeth.† I sent you to reap that (for) which you did not toil; for others toiled, and you have entered upon their labour.

Now of that city many Shomroyee believed in him, because of the saying of that woman, who testified, He told me every thing that I have done. And when those

* *Ano-no dammalel-no amek.*

† Or, Another soweth, and another reapeth.

Shomroyee came to him, they besought him to be with them. And he was with them two days, and many believed through his word. And they said to the woman, Now not through thy word believe we in him; for we have heard and known that this is truly the Meshicha, the Saviour of the world.

XI. *Evening of the third Day in the fifth Week of the Fast.*

AND after two days Jeshu went forth from thence, and came into Galila; for he himself testified, that a prophet in his own city is not honoured. But when he came to Galila, the Galiloyee received him, because they had seen all the signs which he had done in Urishlem at the feast; for they also went to the feast. So Jeshu came again into Kotna of Galila, where he had made the waters wine. And there was at Kapher-nachum the servant of a certain king, whose son was ill. This (man) heard that Jeshu had come from Jihuda into Galila; and he came to him, and besought him that he would come down and heal his son, for he was near to die. Jeshu saith to him, If signs and wonders you do not SEE, you will not believe. The servant of the king saith to him, My lord, come down ere my child die! Jeshu saith to him, Go, thy son liveth. And the man believed in the word which Jeshu had spoken to him, and went. But as he was going down, his servants met him, and gave him good news,* saying to him, Thy son liveth. And he asked at what time he was healed. They say to him, Yesterday, at seven hours, the fever left him. And his father knew that in that hour it was in which Jeshu said to him, Thy son liveth; and he believed, and all his house. This is again the second sign (which) Jeshu did when he had come from Jihuda into Galila.

* *Sabaruhi.*

XII. *Morning of the first Day in the third Week of the Fast.*

After these there was a feast of the Jihudoyee, and Jeshu went up to Urishlem. Now there was there in Urishlem a certain place of ablution,* which was called in Hebrew Beth-chesda, and having in it five porticoes. And in these were many infirm people,† blind and lame and withered, awaiting the moving of the waters. For an angel at times descended to the pool ‡ and moved the waters; and he who first descended after the movement of the waters was healed of whatever disease he had. But a certain man was there who for thirty-and-eight years had been in a disease. Jeshu saw this (man) as he lay, and knew that for a long time he had (been thus), and said to him, Art thou willing to be healed? The diseased man answered and said, Yes, my Lord; but I have no man who, when the waters are moved, shall cast me into the pool: but while I am coming, another before me descendeth. Jeshu saith to him, Arise, take up thy bed, and walk. And in the instant that man was healed, and, arising, he took up his bed, and walked: and that day was the shabath. And the Jihudoyee said to him who had been healed, This is the shabath: it is not lawful for thee to carry thy bed. But he answered and said to them, He who made me whole, he said to me, Take up thy bed, and walk. And they said to him, What man is this who told thee to take up thy bed, and walk? But he who had been healed knew not who it was; for Jeshu had retired among the great multitude which was in that place. After a time Jeshu found him in the temple, and said to him, Behold, thou art healed: sin not again, lest there be to thee that which is worse

* Or, of baptism. † People of infirmities.
‡ *Mamuditha*, bath, baptistery.

than the first. And that man went away, and told the Jihudoyee, that it was Jeshu who had healed him. On account of this the Jihudoyee persecuted Jeshu, and sought to kill him, because these things he had done on the shabath.

But he, Jeshu, said to them, My Father until now worketh, I also work. But on this account the more sought the Jihudoyee to kill him, not only because he had loosed the shabath, but also that of Aloha he had said that he was his Father, and had made himself equal with Aloha.

XIII. *Lesson for the Dead.*

But Jeshu answered and said to them, Amen, amen, I say to you, The Son cannot do any thing from the will of himself, but that which he seeth the Father do. For those which the Father doeth, these also the Son likewise doeth. For the Father loveth the Son, and every thing that he doeth he showeth him; and greater than these works he showeth him, that you may wonder. For as the Father raiseth the dead, and quickeneth, so also the Son quickeneth those whom he willeth. For the Father judgeth no man, but all judgment he hath given to the Son; that all men should honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father who sent him.

Amen, amen, I say to you, He who heareth my word and believeth on him who sent me, hath the life that is eternal, and into condemnation he cometh not, but hath passed from death unto life. Amen, amen, I say to you, That the hour cometh and also now is, when the dead shall hear the voice of the Son of Aloha; and they who hear shall live. For as the Father hath life in his person,* so hath he given also to the Son to have life in his person,

* *Ba-knumeh,* in his person or substance.

and hath empowered him also to execute judgment. Because he is the Son of man, marvel not at this; for the hour cometh when all they who are in the sepulchres shall hear his voice, and shall come forth; they who have done good unto the resurrection of life, and they who have done evil unto the resurrection of condemnation.

XIV. *Morning of the third Sunday after the Manifestation.*

I CANNOT of the will of myself do any thing; but as I hear I judge, and my judgment is just; for I seek not my will, but the will of Him who sent me. If I should witness concerning myself, my testimony would not be (regarded as) truth: there is another who witnesseth of me, and I know that true is his testimony which he hath witnessed of me. You sent to Juchanon, and he witnessed of the truth. But I do not from man (only) receive testimony. But these (things) speak I that you may be saved. He was a lamp that burneth and shineth, and you were willing to glory for the hour in his light. But I have a testimony which is greater than that of Juchanon; for the works that the Father hath given me to accomplish, these works that I do testify of me that the Father hath sent me. And the Father who hath sent me, he testifieth of me: but his voice you have never heard, nor his appearance seen. And his word abideth not in you, because in Him whom he hath sent you do not believe. Investigate the scriptures; for in them you think you have the life that is eternal, and they testify of me. And you will not come to me that the life that is eternal you might have. Glory from the sons of men I receive not. But I know you, that the love of Aloha is not in you. I have come in the name of my Father, and you have not received me. If another

should come in his own name, him you would receive. How can you believe, who glory one from another are receiving, and the glory which is from one, Aloha, you seek not? How think you that I will accuse you before the Father? There is one who accuseth you, Musha himself, in whom you hope. For if in Musha you had believed, you would also have believed in me; for Musha of me hath written. But if his writings you believe not, how my words will you believe?

XV. *Oblation for the fourth Sunday after the Manifestation.*

AFTER these Jeshu went over the Sea of Galila of Tiberios, and great multitudes went after him, because they had seen the signs which he wrought on the diseased. And Jeshu ascended a mountain, and there sat with his disciples. Now the feast of the petscha of the Jihudoyee drew nigh. And Jeshu lifted up his eyes, and saw the great assembly which had come to him; and he said to Philipos, Whence shall we buy bread, that these may eat? But this he said trying him; for he knew what he was about to do. Philipos saith to him, Two hundred dinoreen of bread is not sufficient for them, that a little every one of them may take. Saith to him one of his disciples, Andreas, brother of Shemun Kipha, There is here a certain youth, who hath with him five cakes of barley and two fishes; but these what are they for these all? Jeshu saith to them, Make all the men recline; for there was much herbage in that place. And the men reclined, in number five thousand. And Jeshu took the bread, and blessed, and divided unto those who reclined, and likewise also of the fishes, as much as they willed. And when they were satisfied, he said to his disciples, Gather the fragments that abound, that nothing be lost; and they gathered and filled twelve

baskets of fragments, those which abounded unto them who had eaten of the five loaves of barley.

But those men, when they had seen the sign which Jeshu had wrought, said, Truly this is the Prophet that cometh into the world. But when Jeshu knew that they were about to come to seize him and make him the King, he passed away to a mountain alone.

XVI. *Fourth Day in the fifth Week of the Fast.*

And when it was eventide, his disciples went down to the sea. And they sat in a vessel, and went over for Kapher-nachum. And it was dark, and Jeshu had not come to them. But the sea had risen against them, because a great wind blew. And they had led stadia twenty-five or thirty, and they saw Jeshu walking upon the sea, and drawing nigh to the vessel; and they feared. But Jeshu himself said to them, I am, fear not. And they willed to receive him into the vessel, and soon * that vessel was at that land to which they were going.

The day after the people that stood on the opposite shore of the sea saw that there was not another vessel there except that into which the disciples had ascended, and that Jeshu had not entered with his disciples into the vessel; but there came other boats from Tiberios near the place, where they did eat bread when Jeshu had blessed. And when that company saw that Jeshu was not there nor his disciples, they ascended into those boats, and came to Kapher-nachum. And they sought Jeshu; and when they had found him on the opposite side of the sea, they say to him,

Raban, when camest thou hither?

Jeshu answered and said to them, Amen, amen, I tell you, You seek me, not because you considered the signs, but because you did eat the bread, and were satisfied. Work

* *Boh bashoto*, in the hour.

not (for) the food which perisheth, but (for) the food that endureth unto the life that is eternal, which the Son of man shall give to you: for this hath the Father sealed, (even) Aloha.

They say to him, What shall we do that we may work the works of Aloha?

Jeshu answered and said to them, This is the work of Aloha, that you believe in Him whom he hath sent.

XVII. *(For the daily Oblation.)*

They say to him, What sign doest thou that we may see, and believe in thee? What performest thou? Our fathers manna did eat in the desert, as it is written, that bread from heaven he gave them to eat.

Jeshu saith to them, Amen, amen, I tell you, That Musha gave you not that bread from heaven, but my Father giveth you the true bread from heaven: for the bread of Aloha is He who hath descended from heaven, and giveth life to the world.

They say to him, Our Lord,* at all time give us this bread.

Jeshu saith to them, I am the bread of life: he who cometh to me shall not hunger, and he who believeth in me shall not thirst, for ever. But I have told you that you have seen me, and have not believed. Every one whom the Father hath given me, unto me will come; and him who unto me shall come, I will not cast out. I descended from heaven not to do mine own will, but the will of Him who sent me. But this is the will of my Father who sent me, that of all whom he hath given me I shall lose not of him, but shall raise him at the last day. For this is the will of my Father, that every one who seeth the Son and believeth on him, shall have the life that is eternal, and I will raise him at the last day.

* Maran.

But the Jihudoyee murmured against him because he said, I am the bread which hath descended from heaven. And they said, Is not this Jeshu bar Jauseph, he whose father and mother we know? and how saith this, From heaven I have descended?

Jeshu answered and said to them, Murmur not one with another. No man can come to me unless the Father who sent me shall attract him, and I will raise him at the last day. It is written in the prophet, that they shall be all taught of Aloha: every one, therefore, who hath heard from the Father and learned of him, cometh unto me. There is no man who hath seen the Father, but he who is from Aloha, he hath seen the Father.

XVIII. *(For the daily Oblation.)*

Amen, amen, I say to you, Whosoever believeth in me hath the life which is eternal. I am the bread of life. Your fathers did eat manna in the desert, and are dead: but this is the bread which hath descended from heaven, that man may eat of it, and die not. I am the bread of life that from heaven hath descended; and if man shall eat of this bread, he shall live for ever; and the bread that I will give is my body, which for the life of the world I give.

The Jihudoyee contended one with another, saying, How can this his body give to us to eat?

And Jeshu said to them, Amen, amen, I tell you, That unless you eat the body * of the Son of man, and drink his blood, you have no life in yourselves. He who eateth of my body, and drinketh of my blood, hath the life which is eternal, and I will raise him at the last day. For my body is truly food, and my blood is truly drink. He who eateth my body, and drinketh my blood, abideth

* *Phagreh.*

in me, and I in him. As the Father the Living (one) who hath sent me, and I live by the Father, even so he who shall eat me, shall live, too, by me. This is the bread which hath descended from heaven. Not as was the manna that your fathers ate, and are dead; he who eateth of this bread shall live for ever. These things he spake in the synagogue, as he taught in Kapher-nachum. And many of his disciples who heard said, A hard word is this: who can hear it?

XIX. *Morning of the fourth Day in the Week of the Passion.*

But Jeshu knew in himself that his disciples murmured concerning this; and he said to them, Does this stumble you? If you shall see then the Son of man ascend up to the place where he was from the first? It is the Spirit that maketh alive, the body profiteth nothing: the words which I have spoken to you, they are spirit and they are life. But there are some of you who do not believe. For Jeshu knew from the first who they were who believed not, and who it was who would betray him. And he said to them, On account of this I told you that no man can come to me, unless it be given him of my Father. On account of this word many of his disciples went back, and walked not with him. Jeshu said to the twelve, Do you also will to go? Shemun Kipha answered and said, My Lord, unto whom shall we go? thou hast the words of eternal life; and we believe and know that thou art the Meshicha, the Son of Aloha the Living. Jeshu saith to them, Have I not chosen you twelve, and from you one is Satana? He spake concerning Jihuda bar Shemun Scarjuta; for he it was who would betray him, one from the twelve.

XX. *Morning of the fourth Day in the fifth Week of the Fast.*

After these Jeshu walked in Galila; for he would not walk in Jihuda, because the Jihudoyee had sought to kill him. And the feast of tabernacles of the Jihudoyee drew nigh. And his brethren said to Jeshu, Remove thee hence, and go into Jihuda, that thy disciples may see the works which thou doest. For there is no man who doeth any thing in concealment, and willeth himself to be in openness: if these things thou doest, show thyself to the world. For neither did his brethren believe in him, in Jeshu.

Jeshu saith to them, My time until now cometh not, but your time is always ready. The world cannot hate you: but me it hateth, because I bear witness against it that the works of it are evil. Go you up to this feast: I do not ascend now to this feast, because my time is not yet complete. These things said he, and remained in Galila.

But when his brethren had ascended to the feast, then also he ascended; not in openness, but as in concealment. But the Jihudoyee sought him at the feast, and said, Where is he? and there was great murmuring concerning him among the people; for some said that he was good, and others said, No; but he deceiveth the people. But no man openly spoke of him, for fear of the Jihudoyee.

But when the days of the feast divided, Jeshu ascended to the temple, and taught. And the Jihudoyee wondered and said, How knoweth this man the scripture, when he hath not learned?

Jeshu answered and said, My doctrine is not mine, but his who sent me. Whosoever willeth to do his will understandeth my doctrine, if it be from Aloha, or (if)

from the will of myself I speak. He who from the will of his (own) mind speaketh, the glory of himself seeketh; but he who the glory of him who hath sent him seeketh, is true, and no iniquity is in him. Did not Musha give you the law? But no man of you keepeth the law. Why seek you to kill me?

The people answered, saying, Thou hast a demon: who seeketh to kill thee?

Jeshu answered and said to them, One work have I performed, and all of you wondered on this acconnt. Musha gave you circumcision, not because it was from the fathers, and on the shabath you circumcise a man. But if a man is circumcised on the day of shabath because the law of Musha may not be broken, why against me do you murmur, because I have altogether healed a man on the day of shabath? Judge not with acceptance of persons,* but righteous judgment judge you.

And some of Urishlem said, Is not this he whom they seek to kill? and, behold, openly he discourseth, and nothing say they to him. Do the elders know that this is truly the Meshicha? Yet of this we know from whence he is; but when the Meshicha cometh, no man knoweth from whence he is.

Jeshu lifted up his voice as he taught in the temple, and said, You know me, and from whence I am you know: and of myself I am not come; but true is he who sent me, he whom you know not. But I know him who am from him; and he hath sent me.

And they sought to apprehend him; but no man laid hands on him, because not yet was come his hour. But many of the multitude believed in him, and said, When the Meshicha is come, will he exceed the miracles which this doeth? The Pharishee heard the assembly, that they said these things of him, and the chief priests sent officers to apprehend him.

* With acceptance of faces.

Jeshu said, Yet a little while am I with you, and I go unto him who sent me: and you will seek me, and shall not find me: and where I am you cannot come.

The Jihudoyee say among themselves, Whither is this about to go, that we cannot find him? To the countries of the nations is he to go, and to teach the Heathens? What is this word he hath said, You shall seek me, and not find me; and where I am you cannot come?

XXI. *Lesson for the Commemoration of the Doctors of the Church.*

But in the great day, which was the last of the feast, stood Jeshu and cried, and said, If (any) man thirst, let him come unto me and drink; for whosoever believeth in me, as have said the scriptures, rivers of living waters shall flow from his belly. But this he spake of the Spirit which they should receive who believe in him. For not yet was the Spirit given, because not yet was Jeshu glorified.

Now many of the assemblies who heard his words said, This is truly the Prophet.

Others said, This is the Meshicha.

Others said, How from Galila cometh the Meshicha? Hath not the scripture said, That from the seed of David, and from Beth-lechem the town of David, cometh the Meshicha?

And there was a division concerning him among the assemblies; and there were men of them who would have apprehended him; but no man laid hands on him.

XXII. *Morning of the first Day in the fifth Week of the Fast.*

And those officers came to the chief priests and the Pharishee; and the priests said to them, Why have you not brought him?

The officers say to them, Never so spake a son of man as speaks this man!

The Pharishee say to them, Are you also deceived? Have any of the heads, or of the Pharishee, believed in him? But if this people who know not the law (believe in him), they are accursed.

One of them, Nikodimos, he who came to Jeshu by night, saith to them, Does our law condemn a man unless it shall hear from him first, and know what he hath done?

They answered and said to him, Art thou also of Galila? Investigate, and see, that the Prophet from Galila ariseth not.

XXIII. *Oblation for the second Sunday after the Manifestation.*

But again * spake Jeshu with them, and said, I am the Light of the world: he who followeth me shall not walk in darkness, but shall find the light of life.

The Pharishee say to him, Thou of † thyself testifiest: thy testimony is not the truth.

Jeshu answered and said to them, Though I testify of myself, my testimony is the truth: because I know from whence I am, and whither I go. But you know not from whence I am, nor whither I go. You judge carnally; but I judge no man. Yet if I judge, my judgment is true: because I am not alone, but I and my Father who sent me. So in your law it is written, that the testimony of two men is truth: I am (one) who testify of myself, and my Father who sent me testifieth (also) of me.

* This lesson begins at chapter viii. verse 12 of the Western Recensions. The section from the last verse of chap. vii. to the 12th of the eighth chapter is omitted in the Peschito. See *Horæ Aramaicæ*, p. 81.

† Or, concerning.

They say to him, Where is thy Father?

Jeshu answered and said to them, You know neither me, nor my Father; for if me you had known, my Father also would you have known. These words spake Jeshu in the house of treasure, as he taught in the temple: and no man apprehended him; for not yet had come his hour.

Jeshu said again, I go, and you will seek me, and will die in your sins; and where I go you cannot come.

The Jihudoyee say, Will he kill himself then? for he saith, Whither I go you cannot come.

And he said to them, From beneath are you; but I am from above: you are of this world; but I am not of this world. I said to you, that you will die in your sins: for if you believe not that I AM, you will die in your sins.

The Jihudoyee say, Who art thou?

Jeshu saith to them, The same that I began to tell you.* Much have I against you to say and to judge: but he who hath sent me is true; and those (things) which I have heard from him these speak I in the world. But they knew not that of the Father he spake to them.

XXIV. *For the fourth Day in the Week of the Candidates.*

Jeshu saith to them again, When you have lifted up the Son of man, then shall you know that I am (he), and (that) nothing from myself I do; but as the Father hath taught me, so I speak. And he who sent me is with me: my Father hath not left me alone; for whatever is pleasing to him I do at all time. And as these (words) he spake, many believed on him. And Jeshu said to those Jihudoyee who believed on him, If you persevere in my

* Or, to speak with you.

doctrine,* you shall be truly my disciples; and you shall know the truth, and the truth shall liberate you.

They say to him, We are the seed of Abraham, and never service to man have we performed; how sayest thou that we shall be sons of freedom?

Jeshu saith to them, Amen I tell you, Whoever doeth sin is the servant of sin. And the servant abideth not for ever in the house, but the Son for ever abideth. If He therefore, the Son, shall liberate you, truly shall you be sons of freedom. I know that you are the seed of Abraham; but you seek to kill me, because in my word you do not concur.† That which I have seen with my Father I speak, and that which you have seen with your father you do. They answered and said to him, Our father is Abraham. Jeshu saith to them, If you were the sons of Abraham, the works of Abraham you would do. But now you seek to kill me, the man who the truth has spoken with you, which I have heard from Aloha. This Abraham did not. But you do the deeds of your father.

They say to him, We from fornication are not; one Father have we, Aloha.

Jeshu saith to them, If Aloha were your Father, you would love me; for I from Aloha came forth, and I came not of myself, but he sent me. Wherefore my word do you not acknowledge? Because you cannot hear my word. You are from your father the accuser, and the desires of your father you are willing to do. He from the beginning was the killer of men, and in the truth he stood not; therefore the truth is not in him. And when he speaketh a lie, of his own he speaketh, because of falsity he is also the father. But I (speak the truth, and) because the truth I speak, you believe

* My word. † Or, acquiesce.

me not. Who of you convicteth me of sin? Yet if the truth I speak, why do you not believe me? He who is of Aloha the words of Aloha heareth: therefore you hear not, because you are not of Aloha.

The Jihudoyee answered and say to him, Did we not well say, Thou art a Shomroya, and hast a devil?

Jeshu said to them, I have no devil; but my Father I honour, and you debase me. But I seek not my own glory; He is, who seeketh and judgeth. Amen, amen, I say to you, That he who my word keepeth, death shall not see for ever.

The Jihudoyee say to him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, that he who thy word keepeth, death shall not taste for ever. Art thou greater than our father Abraham, who is dead; and than the prophets, who are dead? What makest thou thyself?

Jeshu said to them, If I glorify myself, my glory is nothing: it is my Father who glorifieth me; he, of whom you say that he is your God. But you know him not; but I know him: and should I say that I know him not, I should be a liar like you. But I know him, and keep his words. Abraham, your father, desired to see my day, and he saw, and was glad.

The Jihudoyee said to him, Yet the son of fifty years thou art not, and Abraham hast thou seen?

Jeshu saith to them, Amen, amen, I say to you, Before Abraham was, I AM.

And they took up stones to stone him; but Jeshu concealed himself, and went from the temple, and passed among them, and went.

XXV. *Morning of the sixth Sunday in the Fast.*

And as he was passing, he saw a man blind from the womb of his mother. And his disciples asked him,

saying, Raban, who sinned, this or his parents, that blind he should have been born?

Jeshu saith to them, Neither he sinned, nor his parents; but that there might be seen in him the works of Aloha. Me it behoveth to do the works of Him who sent me, while it is to-day: the night cometh when man cannot work. So long as I am in the world, I am the Light of the world. And when he had said these things, he spat upon the ground, and formed clay from his spittle, and rubbed upon the eyes of the blind, and said to him, Go, wash in the pool of Shilucha. And he went, washed, and came seeing. But his neighbours, and they who had seen (him) aforetime as he begged, said, Is not this he who sat and begged? Some said, It is he; and some said, It is not, but one like him; but he said, I am he.

They say to him, How were thine eyes opened?

He answered and said to them, The man whose name is Jeshu made clay, and rubbed upon mine eyes, and said to me, Go, wash in the waters of Shilucha; and I went, washed, and received sight.

They say to him, Where is he?

He saith to them, I know not.

They brought him who from the beginning was blind to the Pharishee. Now it was shabath when Jeshu made the clay and opened his eyes: and again the Pharishee questioned him,—

How didst thou receive sight?

He said to them, He put clay upon mine eyes, and I washed, and received sight.

And some of the Pharishee said, This man is not from Aloha; for the shabath he keepeth not.

But others said, How can a man, a sinner, perform these signs? And there was a division among them.

They say again to the blind, What sayest thou concerning him, because he hath opened thine eyes?

He saith to them, I say that he is the Prophet.

But believed not concerning him the Jihudoyee that blind he had been and made-to-see, until they called the parents of him who had been made to see, and asked them,

If this is your son who, you say, was born blind, how now doth he see?

His parents answered and said, We know that this (is) our son, and that blind he was born. But how he now seeth, or who hath opened his eyes, we know not. He also hath entered on his years, ask him: he for himself shall speak. These words said his parents, because they feared the Jihudoyee; for the Jihudoyee had determined that if any man should confess him that he was the Meshicha, they would cast him out of the synagogue: on this account said his parents, He hath entered on his years, ask him. And they called the second time the man who had been blind, and said to him,

Glorify Aloha: for we know that this man is a sinner.

He answered and said to them, Whether he be a sinner, I know not; but one (thing) I know, that I have been blind, and now, behold, I see.

They say to him again, What did he to thee? how opened he to thee thine eyes?

He saith to them, I told you, and you heard not: what will you hear? Are you also willing disciples to him to become?

But they reviled him, and said to him, Thou art the disciple of him; but we are the disciples of Musha. And we know that with Musha Aloha spake; but for this, we know not whence he is.

Answered the man and said to them, At this then we must wonder, that you know not from whence he is, and

(yet) mine eyes he hath opened! But we know that Aloha the voice of sinners heareth not; but if any man fear him and do his will, him he heareth. From of old it hath not been heard that a man hath opened the eyes of one born blind. If this were not from Aloha, he could not this have done.

They answered and say to him, Thou altogether wast born in sins, and art thou teaching us? And they cast him without.

Jeshu heard that they had cast him without, and he found him, and said to him,

Dost thou believe on the Son of Aloha?

He who had been cured answered and said, Who (is he), my Lord, that I may believe in him?

Jeshu said to him, Thou hast SEEN him, and He who talketh with thee is He.

He said, I believe, my Lord! And, falling, he adored him.

Jeshu said to them, For the judgment of this world am I come, that they who see not may see, and they who see may be made blind. And some of the Pharishee who were with him heard these (words), and they said to him, Are we blind also? Jeshu saith to them, If blind you were, you would have no sin; but now you say, We see: therefore your sin is confirmed.

XXVI. *Evening of the Consecration of a Church, or of the Ordination of a Bishop.*

AMEN, amen, I say to you, Whosoever entereth not by the door into the fold of the flock, but ascendeth by another place, he is a thief and a robber. But he who entereth by the door, he is the shepherd of the flock. And to him the keeper of the gate openeth the gate, and the flock heareth his voice, and his sheep he calleth by their names, and he leadeth them forth; and when his

flock hath gone forth, he goeth before it, and his sheep follow him, because they know his voice. But after a stranger the flock goeth not, but it fleeth from him; for it knoweth not the voice of a stranger. This parable spake Jeshu to them, but they knew not what he said with them.

Jeshu saith to them again, Amen, amen, I say to you, I am the gate of the flock; and all those who have come were thieves and robbers, but the flock heard them not. I am the gate; by me if any man enter, he shall live and shall come in, and go out, and find pasture. The thief cometh not but to steal and to kill and destroy: I am come that they may have life, and that which is more. I am the good shepherd, and the good shepherd his life layeth down for his flock. The hireling who is not the shepherd, and whose the sheep are not, when he seeth the wolf coming, leaveth the flock and fleeth; and the wolf cometh ravaging and destroying the flock. But the hireling fleeth because he is an hireling, and careth not for the flock. I am the good shepherd, and know my own, and am known of my own. As my Father knoweth me (and) I know my Father, and my life I lay down for the flock. But I have other sheep also which are not of this fold; and these also it behoveth me to bring, and they will hear my voice, and all shall become one flock and one shepherd. On this account my Father loveth me, because I lay down my life again to take it. No man taketh it away from me, but I lay it down from my will; for I am able to lay it down, and I am able to take it again; for this commandment have I received from my Father.

And there was again a division among the Jihudoyee because of his words: and many of them said, He has a devil, and is altogether insane,* why do you hear him?

* *Meshno sheno: Conf.* Schaff. *in voc. et* Buxtorf. *Thes.* ii. 16.

But others said, These words are not of a demoniac: how can a devil open the eyes of the blind?

XXVII. *For the Renovation of a Church.*

It was the feast of the renovation at Urishlem, and it was winter. And Jeshu walked in the temple in the portico of Shelumun. And the Jihudoyee surrounded him, saying to him, How long takest thou our souls? If thou art the Meshicha, tell us openly.

Jeshu answered and said to them, I have told you, and you believe not. The works that I do in the name of my Father, these witness for me. But you believe not, because you are not of my sheep, (even) as I told you. My sheep hear my voice, and I know them, and they follow me; and I give to them the life which is eternal, and they shall not perish for ever, and no man shall snatch them from my hands. For my Father who gave them to me than all is greater; and no man from the hand of my Father can snatch them. I and my Father are One. And again the Jihudoyee took up stones to stone him.

Jeshu saith to them, Many good works from my Father have I showed you: on account of which of these works do you stone me? The Jihudoyee say to him, Not on account of the good works do we stone thee, but because thou blasphemest; thou, being a son of man, making thyself Aloha.

Jeshu saith to them, Is it not written in your law, I said, Ye are Alohee? If them he calleth Alohee, because with them was the word of Aloha, and the scripture cannot be loosed, to him whom the Father hath sanctified and sent into the world, say you, Thou blasphemest, because I have said to you, I am the Son of Aloha? And if I do not the works of my Father, believe me not; but if I do, though you believe not me, the works believe, that you may know and believe that the Father is in me,

and (that) I (am) in the Father. And they sought again to apprehend him ; but he went forth from among their hands : and he went beyond Jurdan, to the place where Juchanon at first had baptized, and was there. And many came to him, and said, Juchanon did not one sign ; but every thing which Juchanon said concerning this man was true. And many believed in him.

XXVIII. *For the Oblation of the Fortieth. (Quadragesima.)*

But a certain man was sick, Loözar, of the village Bethania : (he was) the brother of Mariam and of Martha. It was that Mariam who anointed with balsam the feet of Jeshu, and wiped (them) with her hair, whose brother this Loözar was who was sick. And his two sisters sent unto Jeshu, saying, Our Lord, he whom thou lovest is sick. But Jeshu said, This sickness is not of death, but for the glory of Aloha, that the Son of Aloha may be glorified on account of it. But Jeshu loved Martha and Mariam and Loözar. And when he heard that he was sick, he remained in the place where he was two days. And afterwards he saith to his disciples, Come, we will go again into Jihūd.

His disciples say to him, Raban, now have the Jihudoyee sought to stone thee ; and again goest thou thither?

Jeshu saith to them, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world ; but if a man walk in the night, he stumbleth, because no light is in him. These spake Jeshu ; and afterwards he said to them, Loözar our friend reposeth ;* but I go to awake him.

His disciples say to him, Our Lord, if he sleep† he is healed. But Jeshu spake concerning his death ; and

* *Shokeb*, lieth down, reclineth. † *Domek*, sleepeth.

they thought that concerning the repose of sleep he spake.

Then said Jeshu to them explicatively,* Loözar is dead. And I am glad I was not there for your sakes, that you may believe. But let us walk thither.

Thoma, who is called the Twin, saith to his fellow-disciples, Let us also go, that we may die with him.

And Jeshu came to Bethania, and found that he had been four days in the house of burial. Now Bethania was nigh to Urishlem, being a distance from it of about fifteen stadia. And many of the Jihudoyee had come to Martha and Mariam, that they might speak to their hearts† concerning their brother.

Then Martha, when she heard that Jeshu had come, went forth to meet him; but Mariam sat in the house.

And Martha said to Jeshu, My Lord, if thou hadst been here, my brother had not died. But even now know I that whatsoever thou wilt ask of Aloha, he giveth to thee.

Jeshu saith to her, Thy brother ariseth.

Martha saith to him, I know that he ariseth in the resurrection at the last day.

Jeshu saith to her, I am the Resurrection and the Life;‡ and (he) who believeth in me, although he will die, shall live. And every one who liveth and believeth in me, for ever shall not die. Believest thou this?

She saith to him, Yes, my Lord; I believe that thou art the Meshicha, the Son of Aloha, who cometh into the world. And when she had said these, she went, called

* *Phashikith.* † *Da-nemlun belebheen.*

‡ *Eno-no Nuchoma Va-chayee.* The appellative *Nuchoma* is commonly rendered, "the consolation." The Syriac verb *nachem* is either *consolatus est*, or *resurrexit.* The rising of the dead was well called "the consolation!"

Mariam her sister in secret, and said to her, Our Master hath come, and calleth for thee. When Mariam heard, she arose quickly, and came to him. But Jeshu himself had not yet come into the village, but was in that place where Martha met him. But those Jihudoyee who were also with her in the house to console her, when they saw that Mariam rose up hastily to go forth, went themselves after her; for they thought that to the sepulchre she went to weep. But she, Mariam, when she was come where Jeshu was, and saw him, fell down at his feet, saying, If thou hadst been here, my Lord, my brother had not died. But Jeshu, when he saw her weeping, and those Jihudoyee who came with her weeping, he was moved in his spirit, and was troubled, and said, Where have you laid him?

And they said to him, Our Lord, come and see.

And the tears of Jeshu came.

Aud the Jihudoyee said, See how he loved him!

But some of them said, Could not this who opened the eyes of that blind have caused also that this should not have died?

Jeshu, groaning within himself, came to the house of burial; and that house of burial was a cave, and a stone was laid at the gate of it. And Jeshu said, Take up this stone.

Martha, the sister of him (who was) dead, saith to him, My Lord, he now stinketh; for four days are to him.

Jeshu said to her, Said I not to thee, that if thou wilt believe, thou shalt see the glory of Aloha?

And they took up the stone.

And Jeshu lifted his eye upward, and said, Father, I give thanks to thee that thou hast heard me; and I know that at all times thou hearest me: yet, because of this assembly which standeth, I say these (words), that

they may believe that thou hast sent me. And when he had said these (words), he cried with a high voice,

Loözar, come without!

And he, the dead, came forth, his hands and his feet being bound with bandages, and his face in a linen cloth.

Jeshu saith to them, Release him, and let (him) go.

And many of the Jihudoyee who came with Mariam, when they saw the thing which Jeshu did, believed on him. And some of them went to the Pharishee, and told them every thing that Jeshu had done.

XXIX. *Fourth Morning in Passion Week.*

And the chief priests and Pharishee assembled, and said, What shall we do? because this man doeth many signs; and if we leave him thus, all men will believe on him, and the Rumoyee, coming, take away our country and our people. But one of them, whose name was Kaiapha, was the high priest of that year; and he said to them, You know not any thing, nor reason that it is expedient for us that one man die for the people, and not all the people perish. But this from himself he spake not, but because he was high priest of that year, he prophesied that Jeshu should die for the people, and not only for (that) people, but also that the children of Aloha who are dispersed he should gather into one. And from that day they determined to kill him.

But Jeshu himself walked not openly among the Jihudoyee, but went from thence to the region near the wilderness, to a region which was called Ephrem, and there conversed with his disciples.

Now the petscha of the Jihudoyee drew nigh; and many went up from the country places to Urishlem before the festival, to purify themselves. And they sought for Jeshu, and said one to another in the temple, What think you, that he cometh to the feast? But the

chief priests and Pharishee had commanded that if any man knew where (he was), he should declare it to them, as that they might apprehend him.

XXX. *Sunday of the Resurrection of Loözar.*

But Jeshu six days before the petscha came to Bethania, where Loözar was, he whom Jeshu had raised from among the dead.* And they made him there a supper; and Martha served, and Loözar was one of those who reclined with him. But Mariam took a vase of balsam of the finest nard, great in price, and anointed the feet of Jeshu, and wiped with her hair his feet, and the house was filled with the fragrance of the balsam. And Jihuda Scarjuta, one of his disciples, he who would betray him, said, Why was not this ointment sold for three hundred dinoreen, and given to the poor? But this he said, not because for the poor he had care, but because he was a thief, and the purse was with him, and whatever fell into it he carried.

But Jeshu said, Let her alone. For the day of my burial had she kept it. In all time the poor you have with you; but me you have not at all time.

And a great company of Jihudoyee who were there heard Jeshu. And they had come not on Jeshu's account only, but also to see Loözar, he whom he had raised from among the dead. But the chief priests were minded to slay Loözar also, because many of the Jihudoyee on account of him had gone and believed in Jeshu.

XXXI. *Sunday of Hosannas.*

The day after, a great gathering of those who had come to the feast, when they heard that Jeshu was coming to Urishlem, took branches of palms, and went

* Or, *(mēn beth mithee,)* from the house of the dead.

forth to meet him. And they cried out, saying, Aushana! Blessed is he who cometh in the name of the Lord, the King of Israel. And Jeshu caused to be found an ass, and sat upon him; as it is written, Fear not, daughter of Tseun: behold, thy King cometh to thee, and riding on a colt, the foal of an ass. But these the disciples knew not at that time; but when Jeshu was glorified, the disciples remembered that these were written concerning him, and (that) these (things) they had done unto him. But the assembly that was with him when he called Loözar from the sepulchre, and raised him from among the dead, bare witness. And on account of this, great multitudes went forth to receive him; for they had heard that this sign he had done. But the Pharishee said one to another, See you that you do not profit any thing? For, behold, the whole world is gone after him.

Now there were also from the Gentiles men who had ascended to worship at the feast. These came and drew near to Philipos, who was of Beth-tsaida of Galila; and they requested of him, and said to him, Mari, we desire to see Jeshu. And Philipos came and told Andreas, and Andreas and Philipos told Jeshu.

XXXII. *Second Morning of Passion Week.*

But Jeshu answered and said to them, The hour hath come that the Son of man may be glorified. Amen, amen, I say to you, That a grain of wheat if it fall not and die in the earth remaineth alone; but if it die, it bringeth much fruits. He who loveth his life shall lose it; and he who hateth his life in this world shall keep it to the life which is eternal. If any man serve me, let him come after me; and where I am, there shall be also my servant: whoever serveth me, him will my Father honour. Now my soul, behold it is commoved; and what shall I say? My Father, deliver me from this

hour: but on account of this have I come unto this hour. Father, glorify thy name.

And the voice was heard from heaven, I have glorified, and again I glorify.*

And the company who stood, heard, and they said there was thunder.

But others said, An angel spake with him.

Jeshu answered and said to them, Not on my account was this voice, but on your account. Now is the judgment of this world; now is the ruler of this world cast out. And I, when I have been lifted up from the earth, will draw all men unto me. But this he said to show by what death he should die.

The people said to him, We have heard from the law that the Meshicha for ever abideth: how sayest thou that the Son of man is to be lifted up? Who is this Son of man?

Jeshu saith to them, A little further time is the light with you. Walk while you have the light, that the darkness overtake you not. And whoever walketh in darkness knoweth not whither he goeth. While you have the light, believe in the light, that the sons of light you may become. These spake Jeshu, and went (and) concealed himself from them. Yet though all these signs he had done before them, they believed not in him: that the word of the prophet Eshaia might be fulfilled, who said,

My Lord, who hath believed our report,†
And the arm of the Lord, to whom hath it been
revealed?

Because of this they were not able to believe: Wherefore again Eshaia had said,

He hath blinded their eyes,
And darkened their heart,
That they should not see with their eyes,

* *Schabechth, vatoob maschbach-no.* † Or, our hearing.

And understand with their heart,
And be turned, and I should heal them.

These said Eshaia when he saw his glory, and spake concerning him. Yet of the chiefs also many believed in him: but because of the Pharishee they did not confess, that they might not be put out of the synagogue: for they loved the glory of men more than the glory of Aloha. But Jeshu cried and said, He who believeth in me, believeth not in me, but in him who sent me. And he who seeth me seeth him who sent me. I the light am come into the world, that every one who believeth in me might not abide in darkness. And he who heareth my words, and doth not keep them, I judge him not: for I came not to judge the world, but to save the world. He who rejecteth me, and receiveth not my word, hath that which judgeth him: the word which I speak, that judgeth him in the last day. For I of myself have not spoken, but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandments are life everlasting: these therefore which I speak, as said to me my Father, so I speak.

XXXIII. *Lesson for the mystical Lavement.*

Now before the feast of petscha, Jeshu knew that his hour was come, and that he should pass from this world unto his Father, and he had loved his who were in this world, and unto the end he had loved them. And when was the supper, Satana had cast it into the heart of Jihuda bar Shemun Scarjuta to betray him. But Jeshu himself, because he knew that the Father had given all things into his hands, and that from Aloha he had come forth, and unto Aloha he was going, riseth from supper, and setteth his garments apart, and took a towel, (and) bound (it) upon his loins; and he poured water

into a basin, and began to wash the feet of his disciples, and wiped (them) with the towel that he had bound upon his loins. But when he came to Shemun Kipha, Shemun said to him, Dost thou, my Lord, wash my feet for me?

Jeshu answered and said to him, What I do, thou knowest not now; but afterward thou shalt know.

Shemun Kipha saith to him, Never shalt thou wash for me my feet.

Jeshu saith to him, If I do not wash thee, thou hast with me no part.

Shemun Kipha saith to him, Then, my Lord, not only my feet shalt thou wash for me, but also my hands, also my head.

Jeshu saith, He that hath bathed needeth not but his feet only to wash, for all of him he hath cleansed: also you are clean, but not all of you. For Jeshu knew who was betraying him; therefore he said, Ye are not all of you clean.

But when he had washed their feet, he took up his garments and reclined, and said to them, Know you what I have done for you? You call me Our Master, and Our Lord; and well say you, for I am. If I then, your Lord and your Master, have washed for you your feet, how much more ought you to wash the feet of one another? For this pattern have I given you, that as I have done to you, you also should do. Amen, amen, I say to you, The servant is not greater than his lord; nor (is) the apostle greater than he who sent him. If these you know, happy are you if you do them. Not of all of you do I speak; for I know those whom I have chosen; but that the scripture might be fulfilled, that he who eateth bread with me hath lifted against me his heel. Now I tell you before it shall be, that when it is done you may believe that I am. Amen, amen, I say to you, Whoever

receiveth him whom I send receiveth me; and whoever receiveth me receiveth him who sent me.

These said Jeshu, and was agitated in his spirit, and testified, and said, Amen, amen, I say to you, That one of you shall betray me. But the disciples looked one on the other, because they knew not concerning whom he spake. Now there was of his disciples one who reclined on his bosom; he whom Jeshu loved. To this signed Shemun Kipha that he would ask of whom it was that he spake. And that disciple fell upon the bosom of Jeshu, and said to him, My Lord, who is this? Jeshu answered and said to him, He to whom I give the dipped bread. And Jeshu dipped the bread and gave it to Jihuda bar Shemun Scarjuta. Then after the bread Satana entered into him. And Jeshu said to him, What thou doest, do with speed! But this no man knew of those who reclined of what he spake to him. For some of them thought that as Jihuda had the purse, he had instructed him to buy something that should be required at the feast; or that he should give somewhat to the poor. But he, Jihuda, received the bread and immediately went out: and it was night when he went out.

XXXIV. *Morning of the first Day in the fifth Week after the Resurrection.*

And Jeshu said, Now is glorified the Son of man, and Aloha is glorified in him. And if Aloha is glorified in him, Aloha shall glorify him in himself, and at once doth glorify him. My sons, a little longer I am with you, and you will seek me; and, as I said to the Jihudoyee, Whither I go you cannot come, so to you say I now. A new commandment give I to you, that you should love one another; as I have loved you, so do you also love one another. By this shall all men know that you are my disciples, if love be in you one for another.

Shemun Kipha said to him, Our Lord, whither goest thou?

Jeshu said to him, Whither I go, thou canst not now come after me; but at the last thou shalt come.

Shemun Kipha saith to him, My Lord, why cannot I come after thee now? My life for thee lay I down.

Jeshu saith to him, Dost thou lay down thy life for me? Amen, amen, I tell thee, That the cock will not crow, until thou shalt have denied me three times.

XXXV. *Commemoration of Thoma the Apostle and of Philip.*

Let not your heart be troubled: believe in Aloha, and in me believe. Many are the mansions of my Father's house: and if not, I would have told you; for I go to prepare for you a place. And if I go to prepare for you a place, I will come again and take you with me, that where I am you also may be. And whither I go you know, and the way you know.

Thoma saith to him, Our Lord, we know not whither thou goest, and how can we know the way?

Jeshu saith to him, I (am) the way, and the truth, and the life. No man cometh unto my Father unless by me. But if me you had known, my Father also would you have known: and henceforth you know him and have seen him.

Philipos saith to him, Our Lord, show us the Father, and it sufficeth us.

Jeshu saith to him, All this time have I been with you, and hast thou not known me, Philipé? He who me seeth, seeth the Father; and how sayest thou, Show us the Father? Believest thou not that I am in my Father and my Father in me? And these words that I speak, I speak not from myself, but my Father who dwelleth in me, he doeth these works. Believe that I am in my

Father and my Father in me; and if not, even on account of the works, believe. Amen, amen, I say to you, That whosoever believeth in me, these works that I do shall he do also; and more than these shall he do, because I go unto my Father. And whatsoever you shall ask in my name, I will do for you, that the Father may be glorified in his Son. And if you shall ask (of) me in my name, I will do.

XXXVI. *Evening of the Sunday of Pentecost.*

If you love me, keep my commandments; and I will pray of my Father, and another Paraclete * will he give you, who will be with you for ever, the Spirit of truth, he whom the world cannot receive, because it doth not see him, nor know him. But you know him; for with you he dwelleth, and in you is. I will not leave you orphans; for I will come to you a little after. And the world seeth me not, but you shall see me; for because I live, you also shall live. In that day you will know that I am in my Father, and you in me, and I in you. He who hath my commandments and keepeth them is he who loveth me; and he who loveth me shall be loved of my Father, and I will love him, and will manifest to him myself.

Jihuda saith to him, (it was not Scarjuta,) My Lord, how to us wilt thou manifest thyself, and not to the world?

Jeshu replied, and said to him, He who loveth me, my word keepeth, and my Father will love him, and unto him we come, and a dwelling-place † with him we make. But he who loveth me not, keepeth not my word. And the word that you hear is not mine, but of the Father who sent me. These have I spoken with you while I am with you. But he, the Paraclete, the Spirit of Holi-

* *Paraklito.* † A mansion.

ness, whom the Father sendeth in my name, he shall teach you every thing, and he shall remind you of all that I have said to you.

Peace I leave with you; my peace I give to you: not as the world giveth, give I unto you. Let not your heart be troubled, nor be afraid. You have heard what I have told you, that I go, and come to you (again). If you had loved me, you would have rejoiced, because I go to my Father; for my Father is greater than I. And now, behold, I have told you while it is not done, that when it has been you may believe. Henceforth I will not speak with you much; for the ruler of the world cometh, and in me hath he nothing. But that the world may know that I love my Father, and as my Father hath commanded, so I do. Arise, let us go hence!

I am the true vine,* and my Father is the husbandman. Every branch which in me giveth not fruits he taketh away; and that which giveth fruits he cleanseth, that more fruits it may give. Now are you clean because of the word which I have spoken with you. Abide in me, and I in you. As the branch cannot give fruits of itself if it abide not in the vine, so also cannot you, if you abide not in me. I am the vine, and you the branches. Whoso abideth in me, and I in him, this produceth much fruits, because without me you cannot do any thing. But if a man abide not in me, he is cast without, as a withered branch; and, gathering, they cast it into the fire to burn. But if you abide in me, and my words abide in you, all whatever you will to ask shall be unto you.

XXXVII. *Morning of the Sunday of Pentecost.*

In this is glorified my Father, that much fruit you give, and be my disciples. As my Father hath loved

* The vine of truth.

me, so I have loved you: continue in the love of me. If my commandments you will keep, you shall abide in my love; as I have kept the commandments of my Father, and abide in his love. These have I spoken with you, that my joy may be in you, and that your joy may be full. This is my commandment, That you love one another, as I have loved you. Love which is greater than this is not, that a man lay down his life for his friends. You are my friends, if you do all that I command you. No more I call you servants, for the servant knoweth not what doeth his Lord; but my friends have I called you; wherefore all that I have heard from my Father, I have made known unto you. You have not chosen me, but I have chosen you, and placed you, that you also may go (and) yield much fruit; and your fruit shall remain, because all that you shall ask the Father in my name, he will give to you. These I command you, That you love one another. And if the world hate you, know that, before you, it hated me. And if of the world you were, the world its own would have loved; but you are not of the world, for I have chosen you from the world; on which account the world hateth you. Remember the word which I spake with you, That there is no servant who is greater than his lord. If me they have persecuted, you also will they persecute; and if my word they had kept, yours also would they keep. But these all will they do to you on account of my name, because they know not Him who sent me. If I had not come and spoken with them, they had not had sin; but now have they no pretext for their sins.* He who hateth me, my Father also hateth. And if the works I had not done before their eyes which no other man hath done, they had not had sin; but now they have seen and hated

* Or, no cause on the faces of their sins.

both me and my Father;* that the word may be fulfilled which is written in their law, They hated me undeservedly. But when the Paraclete cometh, He whom I will send unto you from my Father, the Spirit of Truth, He who from my Father cometh forth, He shall testify of me. You also testify, because from the beginning are you with me.

These have I spoken with you, that you may not be offended. They shall cast you out from their synagogues; and the hour cometh when every one who shall kill you will think that a sacrifice he offereth unto Aloha. And these will they do, because they have not known either my Father or me.

XXXVIII. *For the Oblation of Pentecost.*

THESE have I spoken with you, that when their time hath come you may remember that I told you. But these at first I did not tell you, because with you I was. But now I go unto Him who sent me; and no man of you asketh me, Whither goest thou? For I have told you these, and sorrow hath come and filled your hearts. But I the truth say to you, That it is needful for you that I go; for if I go not, the Paraclete cometh not to you. But if I go, I will send him to you. And when he hath come, he will convict the world of sin, and of righteousness, and of judgment. Of sin, because they believe not in me; but of righteousness, because unto my Father I go, and you see me not again; but of judgment, because the ruler of this world is judged. I have yet much to tell you, but you cannot now apprehend; but when the Spirit of Truth hath come, he will lead you into all the truth; for he will not speak of himself;† but all that he shall hear he will speak, and the things

* Also me, and also my Father.

† From his own mind.

to come* will he make known to you. He will glorify me, because of mine he will take and will show you. All whatever that the Father hath is mine: on this account I have said to you, That of mine he will take, and will show you.

XXXIX. *Evening of the first Day in the third Week after the Resurrection.*

A LITTLE (time), and you will not see me; and again a little, and you shall see me, because I go to the Father. And the disciples said one to another, What is this that he saith to us? A little (time), and you will not see me; and again a little (while), and you shall see me, and because I go to my Father. And they said, What is this little (time of) which he hath spoken? We know not what he saith. But Jeshu knew that they sought to ask him; and he said to them, Concerning this do you inquire together that I told you, A little (time), and you will not see me; and again a little, and you shall see me? Amen, amen, I tell you, That you will weep and lament, and the world will rejoice; and to you shall be sorrow; but your sorrow shall become joy. A woman, when she travaileth, hath sorrow, that the day hath come for her giving birth; but when she hath borne a son, she remembereth not her anguish, for joy that a child of man hath been born into the world. You also now have sorrow; but again I will see you, and your heart shall rejoice, and your joy no man taketh from you. And in that day you will ask me nothing. Amen, amen, I tell you, That whatsoever you shall ask my Father in my name, he will give you. Hitherto you have not asked any thing in my name:† ask, and receive, that your joy may be full. These in parables I have spoken with you;

* The futurities.

† Some copies add here, *Velo medem*, and not any thing.

but the hour cometh when I will not speak with you in parables, but manifestly; and I will announce to you concerning the Father. In that day you shall ask in my name; and I say not to you that I will ask of the Father for you; for the Father himself loveth you, because you have loved me, and have believed that from the Father I came forth. I came forth from the Father, and came into the world; and again I leave the world, and go unto the Father.

His disciples say to him, Behold, now openly speakest thou, and not one parable hast thou spoken. Now know we that every thing thou knowest, and thou needest not that any man should ask thee. By this we believe that from Aloha thou hast come forth.

XL. *Morning of the sixth Sunday after the Resurrection, and for the Ordination of Presbyters.*

Jeshu saith to them, Believe! Behold, the hour shall come, and now cometh, that you will be dispersed (every) man to his place, and you will have left me alone. But I am not alone, because the Father is with me. These have I said to you, that in me you may have peace. In the world you shall have distress; but be of heart, I have conquered the world.

These spake Jeshu; and, uplifting his eyes to heaven, he said, My Father, the hour hath come; glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that to all whom thou hast given him he should give the life which is eternal. But this is the life which is eternal, that they know thee, who art the true Aloha,* and Him whom thou hast sent, Jeshu Meshicha. I have glorified thee on the earth; the work which thou didst give me to do, I have finished it. And now glorify thou me, my Father, with thyself,

* The Aloha of truth.

in that glory which I had with thee before the world was. I have made known thy name unto the sons of man; those whom thou gavest me from the world: thine they were, and to me didst thou give them; and they have kept thy word. Now have they known that whatsoever thou hast given me is from thee. And the words that thou gavest me I have given them, and they have received, and have known assuredly that from thee I came forth, and have believed that thou didst send me. And for them I pray; not for the world I pray, but for them whom thou hast given me, because they are thine. And every thing of mine is thine, and thine is mine, and I am glorified in them. Henceforth I am not in the world; but these are in the world, and I come to thee. Holy Father, keep them through thy name, that (name) which thou hast given to me, that they may be one as we are. While I was with them in the world, I kept them through thy name: those whom thou gavest me I have kept, and a man of them is not lost, but the son of perdition, that the scripture may be fulfilled.

XLI. *First Day in the third Week after the Festival of the Cross.*

But now I come to thee, and these (things) I speak in the world, that they may have my joy completed in themselves. I have given them thy word, and the world hath hated them, because they are not of the world, as I am not of the world. Not that thou wouldest take them out of the world do I pray, but that thou wouldest keep them from the evil; for they are not of the world, even as I am not of the world. Father, sanctify them through thy truth; for thy word is truth. As me thou hast sent into the world, I also have sent them into the world. And for their sakes I consecrate myself, that they also may be consecrated for the truth.

Nor for these do I pray only, but also for those who shall believe in me through their word; that they all may be one, as thou, my Father, (art) in me, and I in thee, that they also in us one may be; that the world may believe that thou hast sent me. And the glory which thou hast given me have I given unto them, that they may be one as we are one; I in them, and thou in me, that they may be perfected in one; and that the world may know that thou hast sent me, and that thou hast loved them, as me also thou hast loved. Father, those whom thou hast given I will that where I am they álso may be with me, that they may see that glory of mine, which thou hast given to me; for thou lovedst me before the foundations of the world. My righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have made known unto them thy name, and I make it known that the love itself, wherewith thou hast loved me, may be in them, and I may be in them.

These said Jeshu, and went forth with his disciples over the ford of Kedrun, where there was a garden, which he entered with his disciples. But Jihuda, the traitor, also knew that place, because many-a-time had Jeshu there with his disciples convened. Jihuda then took a band, and from the chief priests and Pharishee he took officers, and came thither with lanterns and lamps and arms. But Jeshu, who knew every thing that should come upon him, went forth and said to them, Whom seek you? They say to him, Jeshu Natsroia. Jeshu saith to them, I am. And Jihuda the traitor was also standing with them. And when Jeshu had said to them, I am, they went backward and fell upon the ground. And Jeshu again asked them, Whom seek you? Then they said, Jeshu Natsroia. Jeshu saith to them, I have told you that I am; and if me you seek, let these

go. That the word might be fulfilled which he spake, Of those whom thou hast given me I have not lost even one. But Shemun Kipha had a sword upon him, and he drew it, and smote the servant of the high priest, and took off his right ear. And the name of the servant was Molek. Jeshu said to Kipha, Put up the sword into its sheath; the cup which my Father hath given me shall I not drink it?

Then the band and the captains and the officials of the Jihudoyee took Jeshu and bound him, and brought him unto Chanan first, because he was father-in-law of Kaiapha, he who was the high priest of that year. Now it was Kaiapha, he, who had counselled the Jihudoyee that it was expedient that one man should die for the people.

But Shemun Kipha, and one of the other disciples, came after Jeshu. And that disciple knew the chief of the priests, and went in with Jeshu into the hall. But Shemun stood without at the door. And that other disciple, who knew the chief of the priests, went out and told the keeper of the door to admit Shemun. But the damsel keeping the door said to Shemun, Art thou also of the disciples of this man?

He saith to her, No.

And the servants and officials were standing, and they had set a fire to warm them, because it was cold; and Shemun stood also with them and warmed himself.

And the high priest questioned Jeshu concerning his disciples, and concerning his doctrine.

And Jeshu said to him, I openly discoursed with the people, and, at all time, taught in the synagogue and in the temple, where all the Jihudoyee assemble. And nothing in secret have I spoken. Why askest thou me? Ask them who have heard what I have said with them. Behold, they know every thing that I have said.

And as these (words) he spake, one of the officers who stood (by) struck Jeshu upon his cheek, and said to him, Thus givest thou the answer to the chief of the priests?

Jeshu replied and said to him, If wickedly I have spoken, bear witness of the evil; but if well, why hast thou struck me?

But Chanan had sent Jeshu bound unto Kaiapha, chief of the priests. And Shemun Kipha stood and warmed (himself), and they say to him, Thou art also one of his disciples?

And he denied and said, I am not.

One of the servants of the chief of the priests said to him, the brother of him whose ear Shemun had cut off, Did not I see thee with him in the garden?

And again Shemun denied.

And in the same hour the cock crowed.

XLII. *Morning of the Friday of the Crucifixion.*

Now they led Jeshu from Kaiapha into the prætorium, and it was early. But they would not enter the prætorium, that they might not be defiled, until they should have eaten the petscha. But Pilatos came forth to them without, and said to them, What accusation have you against this man?

They answered and said to him, If he were not a worker of evils, we would not to thee have delivered him.

Pilatos saith to them, Take you him, and judge him according to your law.

The Jihudoyee say to him, It is not lawful for us to put any one to death. That the word that Jeshu spake might be accomplished, when he declared by what death he should die.

But Pilatos entered the prætorium, and called Jeshu, and said to him, Art thou the king of the Jihudoyee?

Jeshu saith to him, Of thyself sayest thou this, or did others tell thee concerning me?

Pilatos saith to him, Am I a Jihudoya? The sons of thy people and the chief priests have delivered thee to me: what hast thou done?

Jeshu saith to him, My kingdom is not from this world. If from this world were my kingdom, my servants would have fought, that I should not have been delivered to the Jihudoyee. But now my kingdom is not from hence.

Pilatos saith to him, Then thou art a king?

Jeshu saith to him, Thou hast said that I am a king. For this am I born, and for this I came into the world, to testify of the truth. Every one who is of the truth heareth my voice.

Pilatos said to him, What is the truth?

And when he had said this, he went forth again to the Jihudoyee, and said to them, I find not one cause in him. But you have a custom that one I should release to you at the petscha. Will you, therefore, that I release to you this King of the Jihudoyee?

And they all cried and said, Not this, but Bar Aba. Now this Bar Aba was a robber.

Then Pilatos scourged Jeshu. And the soldiers entwined a crown of thorns, and set it on his head; and they covered him with robes of purple, and said, Hail to thee, King of the Jihudoyee! and struck him upon his cheeks. And Pilatos came again forth, and said to them, Behold, I bring him to you forth, that you may know that I find nothing against him, nor one cause (of death).

XLIII. *For the third Hour.*

And Jeshu came forth, having on him the crown of thorns and the robes of purple. And Pilatos said to

them, Behold the man! But when the chief priests and officials saw him, they cried out, saying, Crucify him, crucify him!* Pilatos saith to them, Take you him and crucify him;† for I find in him no cause. The Jihudoyee say to him, We have a law, and, according to our law, he is guilty of death, because he made himself the son of Aloha. When Pilatos heard that word, he the more feared.

And he entered again the prætorium, and said to Jeshu, Whence art thou?

But Jeshu gave him no answer.

Pilatos saith to him, With me speakest thou not? Knowest thou not that I have power to release thee, and power to crucify thee?

Jeshu saith to him, Thou against ME hast no power, no not any, unless it hath been given to thee from above: wherefore he who delivered me to thee hath a sin greater than thine.

On this account Pilatos willed to release him: but the Jihudoyee cried out, If this (man) thou releasest, thou art not the friend of Cesar: for whosoever maketh himself a king is the adversary of Cesar. But when Pilatos heard that word, he brought Jeshu without, and sat down upon the tribunal in the place which is called the Pavement of Stones, but in Hebrew it is called Gaphiphtha. And it was the preparation for the petscha.

XLIV. *For the sixth Hour.*

AND it was about the sixth hour. And he said to the Jihudoyee, Behold your king! But they cried out, Take him away, take him away! crucify him,* crucify him!

* Or, ܙܩܘܦܝܗܝ suspend him.

† ܐܙܩܦܘܗܝ elevate him on the cross.

‡ Or, suspend him.

Pilatos saith to them, Your king shall I crucify? The chief priests say to him, We have no king but Cesar. Then delivered he him to them, that they might crucify him.

And they took Jeshu, and led him forth, bearing his cross to a place which is called A Skull, but in Hebrew is Gogultha: there they crucified him, and with him two others, one on either side,* and Jeshu in the midst.

And a tablet also wrote Pilatos, and set it on the cross; and it was thus written, This is Jeshu Natsroya, King of the Jihudoyee. And this title many of the Jihudoyee read; for nigh to the city was the place where Jeshu was crucified; and the writing was in Hebrew and Greek and Roman. And the chief priests said to Pilatos, Do not write that he is king of the Jihudoyee, but that he said, I am the king of the Jihudoyee. Pilatos saith, That which I have written, I have written.

XLV. *For the ninth Hour.*

But the soldiers, when they had crucified Jeshu, took his vestments and made four parts, a part unto each one of the soldiers: but his tunic was without seam, from the top woven all of it. And they said one to another, Let us not rend it, but play for it by playing,† (to decide) whose it shall be: and fulfilled was the scripture which had said,

They divided my garments among them,
And upon my raiment did they cast the lot.

These things did the soldiers. But there stood by the cross of Jeshu his mother, and the sister of his mother, and Mariam, she who was (the wife) of Cleopha, and Mariam Magdalitha. Jeshu seeth his mother, and that disciple whom he loved, standing; and he said to his

* Or, one here, and one here. † *Naphes eleh mephas.*

mother, Woman, behold thy son! * and he said to that disciple, Behold thy mother! † And from that hour that disciple received her to be with him. After these Jeshu knew that every thing would be accomplished, and, that the scripture might be fulfilled, said, I thirst.‡ And a vessel was set (there) filled with vinegar: then they filled a sponge from the vinegar, and put it upon hyssop, and offered it to his mouth. And when Jeshu had taken the vinegar, he said, Behold, it is finished! § And he bowed his head, and delivered up his spirit.

XLVI. *Evening of the Sabbath of the Annunciation.*

The Jihudoyee, because it was the preparation, said, Let not these bodies remain-all-night upon the cross, because the shabath has lighted: for a great day was the day of that shabath. And they besought of Pilatos that they should break the legs of those (who had been) crucified, and take them down. And the soldiers came, and brake the legs of the first, and of that other who was crucified with him; but when they came unto Jeshu, they saw that he was dead already, and they brake not his legs. But one of the soldiers struck him in his side with the lance, and forthwith there came out blood and water. And he who SAW testifieth, and the truth is his testimony; and he knoweth that the truth he hath said, that you also may believe. For these things were done, that the scripture might be fulfilled, which said, that

A bone shall not be broken in him.

And again another scripture which said,

They shall look upon him whom they pierced.

After these Jauseph, he who was of Rometha, begged of Pilatos, for he was a disciple of Jeshu, but secretly for fear of the Jihudoyee, that he might take the body of

* *Athto, ho barek.* † *Ho emok.* ‡ *Tshe-no.*
§ *Ho Mashálam.*

Jeshu: and Pilatos permitted. And he came and took the body of Jeshu. And Nikodimos also came, he who at first had come to Jeshu by night, and he brought with him a condiment of myrrh and aloes, as a hundred lithreen. And they took the body of Jeshu, and wrapped it in cloths and in balsams, as is the manner of the Jihudoyee to bury. Now in that place where Jeshu was crucified was a garden, and in the garden a new sepulchre where one yet had not been laid. And they laid there Jeshu, because the shabath was coming in and the sepulchre was near.

XLVII. *Morning of the Sunday of the Resurrection.*

But in the first in the week came Mariam Magdalitha in the early-morn, (while it was) yet dark, unto the house of burial. And she saw the stone that it was taken from the sepulchre. And she ran, and came to Shemun Kipha, and to that other disciple, whom Jeshu loved, saying to them, They have taken away our Lord from that house of burial, and I know not where they have laid him. And Shemun went forth, and that other disciple, and they came to the house of burial. And they ran both of them together; but that disciple ran before Shemun, and came first to the house of burial. And looking, he saw the cloths lying, but entering he entered not. But Shemun came after him, and went into the house of burial, and saw the cloths set, and the napkin that had been bound upon his head, not with the cloths, but folded up, and laid apart in one place. Then went in also that disciple who came first to the house of burial, and he saw, and believed. For not yet knew they the scriptures, that he was to rise from the dead. And those disciples went again to their place. But Mariam stood at the sepulchre weeping: and while weeping, she looked into the sepulchre, and saw two angels in white, who

were sitting, one at his pillows, and one at his feet, where the body of Jeshu had lain. And they say to her, Woman, why weepest thou?

She saith to them, Because they have taken away my Lord, and I know not where they have laid him. This said she, and turned herself back, and saw Jeshu standing, and knew not that it was Jeshu.

Jeshu saith to her, Woman, why weepest thou? and whom seekest thou?

But she thought he was the gardener, and said to him, Sir, if thou have taken him away, tell me where thou hast laid him, and I will go (and) take him away.

Jeshu saith to her, Mariam.

She turned and saith to him in Hebrew, Rabuni, which is saying, Malphona.

Jeshu saith to her, Touch * me not; for not yet have I ascended to my Father: but go to my brethren, and say to them, I ascend to my Father, and to your Father, to my God, and to your God.

Then went Mariam Magdalitha, and announced to the disciples that she had seen our Lord, and (that) these (words) he had spoken to her.

XLVIII. *Lesson for the Evening of the new Sabbath.*

When it was the evening of that day which (was) the first in the week, and the doors were shut where the disciples were, for fear of the Jihudoyee, came Jeshu, stood among them, and said to them, Peace (be) with you.† This he said, and showed them his hands and his side. And the disciples rejoiced when they saw our Lord. Then said Jeshu unto them, Peace (be) with you: as my Father sent me, I also send you. And when he had said these, he breathed on them, and said to them, Receive

* Or, approach. † *Shalomo amkūn.*

the Spirit of Holiness: * if you forgive sins to a man, they shall be forgiven to him; and if you retain (the sins) of a man, they are retained.

But Thoma, one of the twelve, he who was called the Twin, was not there with them when Jeshu came. And the disciples say to him, We have seen our Lord. But he said to them, Unless I see in his hands the places of the nails, and put into them my fingers, and extend my hand into his side, I believe not.

XLIX. *Morning of the new Sabbath.*

And after eight days again within were the disciples, and Thoma with them. And Jeshu came, while the doors were shut, stood in the midst, and said to them, Peace (be) with you. And he said to Thoma, Bring thy finger hither and see my hands, and bring thy hand and thrust it into my side, and be not unbelieving but believing. And Thoma answered and said to him, My Lord, and my God! †

Jeshu saith to him, Now that thou hast seen, thou hast believed: blessed are they who have not seen me, and have believed.

But many other signs did Jeshu before his disciples: those are not written in this record; but these are written, that you may believe that Jeshu is the Meshicha, the Son of Aloha, and that when you have believed you may have in his name the life which is eternal.

L. *For the Oblation of the new Sabbath.*

After these Jeshu again showed himself to his disciples at the sea of Tiberios; and he showed (himself) thus. There were together Shemun Kipha, and Thoma who was called the Twin, and Nathanael, he who was of

* *Kabélu Rucho da-Kūdsho.* † *Mari Valohi.*

Kotna of Galila, and the sons of Zabdai, and two other of the disciples. Shemun Kipha saith to them, I go to net fishes. They say to him, We also go with thee. And they went forth and ascended into a vessel; and through that night they netted nothing. But when it was morning Jeshu stood on the sea shore; but the disciples knew not that it was Jeshu. And Jeshu said to them, Children, have you any thing to eat? They say to him, No. He saith to them, Cast your net on the right side of the vessel, and you shall find. And they cast (it), and could not draw the net for the multitude of fishes which it held. And that disciple whom Jeshu loved said to Kipha, This is our Lord. But Shemun, when he heard that it was our Lord, took his tunic, and threw it over his loins, for he was naked, and cast himself into the sea to come to Jeshu. But the other disciples came in the vessel, for they were not far from the land, but as two hundred ameen, and they drew that net of fishes. Then when they had ascended the land, they saw coals laid, and fish laid upon them, and bread. And Jeshu said, Bring of the fish which you have now caught. And Shemun Kipha went up, and drew the net to land full of great fishes, an hundred and fifty and three: yet for all this weight that net was not broken. And Jeshu said to them, Come, dine. But one of the disciples did not dare to ask him, Who is he? for they knew that it was our Lord. And Jeshu drew near, and took bread, and fish, and gave to them. This is the third time that Jeshu was seen by his disciples when he had risen from among the dead.

LI. *Commemoration of Shemun Petros; for the Consecration of a Church, and for the Ordination of Bishops.*

When they had dined, Jeshu said to Shemun Kipha, Shemun bar Jona, lovest thou me more than these?

He saith to him, Yes, my Lord, thou knowest that I love thee.

Jeshu saith to him, Feed my lambs.

He saith to him again the second time, Shemun bar Jona, lovest thou me?

He saith to him, Yes, my Lord, thou knowest that I love thee.

Jeshu saith to him, Feed my sheep.

Jeshu saith to him again the third time, Shemun bar Jona, lovest thou me?

And it grieved Kipha that he said to him the third time, Lovest thou me? And he said to him, My Lord, all things thou understandest, thou knowest that I love thee.

Jeshu saith to him, Feed my sheep. Amen, I say to thee, When thou wast young, thou didst gird thy loins, and walk whithersoever thou willedst; but when thou art old, thou shalt stretch forth thy hands, and another will bind thy loins, and conduct thee whither thou willest not. But this he said, to show by what death he was to glorify Aloha. And when he had said these, he said to him, Come after me.

LII. *Commemoration of Juchanon the Evangelist.*

And Shemun turned, and saw the disciple whom Jeshu loved following; he, who leaned at the supper upon the bosom of Jeshu, and said, My Lord, who is he that betrayeth thee? This when Kipha saw, he said to Jeshu, My Lord, and this, what? Jeshu saith to him, If I will that this wait until I come, what (is that) to thee? Come thou after me. And that word went forth among the brethren, that that disciple dieth not. But Jeshu did not say, He dieth not, but, If I will that this (man) wait until I come, what (is that) to thee? This is the disciple who hath testified of all these, and hath

also written them: and we know that the truth is his testimony. There are also many other things which Jeshu hath done, those that if one by one they were written, not the world also itself, as I think, would suffice for the books that could be written.

Finished is the Holy Gospel, the Preaching of Juchanon the Evangelist, which he spake and preached in Greek in Ephesos.

THE END.

LONDON: PRINTED BY JAMES NICHOLS, HOXTON SQUARE.

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